

The Brooklyn Jewish Center Review

The German Theatre—Without Jews

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The Exodus

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migration Situation In Palestine

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MARCH

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The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

Subscription Price \$1.00 per year

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*
ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XIV

FEBRUARY-MARCH, 1934

No. 28

"This Year We Are Slaves!"

HOW filled with meaning are these words for us this year, as we shall recite them in the Haggaddah at the Passover Seder service! For many years we were led to believe that this phrase had no meaning in this age of freedom and enlightenment. Suddenly, it took on new life, and assumed a reality for us such as it had for our ancestors living in the dark middle ages. "This year we are slaves!" in how many lands of benighted rule will these words resound from anguished hearts!

Bemoaning our fate alone, however, will bring no solution to our people's vexing problem. The author of the Haggaddah continues: "May the next year find us free men!" Passover is the call of national duty to every son and daughter of our people to work that the next year may find us free.

Happily, while in many lands the bondage of the Jew is enacted with all the intensity of the ancient Egyptian days, in Palestine an earnest attempt is being made to win freedom for the Jew. There a new dawn is appearing upon the horizon of Jewish life.

Passover is a challenge to the Jew. Are you to be content with the first part of the Haggaddah's analysis and sit idly by, or are you to join forces with that heroic band of Jews who are giving their all to realize the fulfillment of the conclusion of the Haggaddah's hope: "May the next year find us free men in the land of Israel?"

—I. H. L.

From Rabbi Levinthal

En Route to Palestine

To All Our Center Family—

IT is in this term that I love to think of all the members of our institution, a family, all united by a common bond and similarity of interests, all devoted to the same ideals and hopes. I regret that I was not able to grasp the hand of each and every one of you before our sailing, and to bid to each a personal word of farewell. I must therefore content myself with the me-

dium of our *Review*. I hope and pray that Heaven's blessings may accompany us on our journey, and that when we return home, P. G., we may find all the members of our Center family in health and strength, enjoying the blessedness of our Heavenly Father. It is our prayer, too, that our Center may continue to function in all its glory and usefulness, and that you, dear friends, may help it to do so. I look upon the Center as the child of my spirit, and to paraphrase an old prayer of the Jew, I, too, may say to you, "In your hand do I entrust my spirit." Guard it! Watch over it! See to it that no harm comes to it! May God bless you out of Zion. May the inspiration that the renascent Eretz Israel brings to us awaken within us all a desire to work with greater loyalty and added enthusiasm for our stricken people and our people's cherished ideals.

Once again, then, Shalom! Le'hitraoth—to see each other again!

—I. H. L.

To Rabbi Levinthal

THE *Review* takes occasion to extend to Rabbi and Mrs. Levinthal the heartfelt wishes of the Center membership for an enjoyable and fruitful trip to the Holy Land.

This is the first time since the inception of the institution that we shall have to miss the happy association of Rabbi Levinthal for as long a period as six months, the duration of his sabbatical leave. We shall be longing for his fine eloquence, his genial personality and his smiling countenance.

In the fall of the year Rabbi Levinthal will have completed fifteen years of continuous affiliation with the Center. At that time, we venture to hope, some opportunity will be afforded to his host of admirers to mark the completion of a milestone in his career as our Rabbi and spiritual leader. The history of his fifteen years of leadership in the Center is in fact the history of the institution. So closely has his personality been interwoven with that of the Center that no one can conceive of one without the other. For close to fifteen years

he brought lustre and glory to our pulpit. In turn, the Center gave him a fitting platform for his eloquent and inspiring messages and for his fine and noble leadership.

The directors and members of the Center were loath to part with him for even such a comparatively short time, knowing the void his departure would create. They submerged their own feelings, however, to enable Rabbi Levinthal to realize his cherished dream of spending a few months in his and our beloved Palestine, for study and added inspiration. We shall look forward to his return in our midst, healthy, reinvigorated and ready to resume the arduous duties that are his. —J. G.

THE REVIEW ONE YEAR OLD

WITH this issue the Brooklyn Jewish Center Review celebrates its first birthday. It was introduced to the reading public without ceremony but acquired at once a cordial recognition. It has even been praised by many as one of the most attractive of Anglo-Jewish publications in this country.

Today the *Review* is enjoying a larger circle of readers and wider influence. To the members of the Center it is an eagerly expected monthly guest.

But this increased popularity is accompanied by a greater responsibility. Not only the responsibility of its publication as a Center organ, but the responsibility of continuing its improvement and developing its usefulness as a journal serving the general interests of the Jewish people.

This development can be made possible. The Brooklyn Jewish Center is one of the most important Jewish institutions in the United States. Its beautiful building, and its cultural program have been admired by every Jewish leader, and envied by most other Jewish institutions.

Recently an Advisory Board was formed to promote the advancement of the *Review*. This board is under the chairmanship of Henry Seinfel, whose efforts on behalf of the Center are so well-known to the members. The Center can confidently look forward to Mr. Seinfel and his associates successfully carrying out the work which has been entrusted to them.

DR. WISE AT SIXTY

AMERICAN Jewry is now celebrating the sixtieth birthday of Stephen S. Wise. The celebration also marks the completion of a forty year battle in the ministry—a battle for every cause in Jewish life.

Dr. Wise has always been a welcome guest at the Center, having spoken from our platform year after year since the organization of the Forum. It will be our privilege to again listen to one of his inspiring lectures on Monday evening, March 26th. Due to the fact that Dr. Wise is planning to leave town immediately following the lecture, the Forum Committee has scheduled his address for 8:00 o'clock instead of the usual hour. The subject of his talk, most appropriate in view of the celebration, will be: "What Does Life Ask at Twenty, at Forty, at Sixty?"

We extend to Dr. Wise our birthday greetings and sincere wishes for many more years of useful service to the Jewish people.

CLIPPED WISDOM

WITHOUT in any measure underestimating the necessity for carrying on in behalf of the Jews in Germany and the German-Jewish refugees in other lands, I want to emphasize that there is no more important task confronting the Jews of America than that of fighting effectively and aggressively Nazi effort of every type in this country.

I call upon the leaders of these four organizations: Dr. Cyrus Adler and Judge Joseph M. Proskauer, of the American Jewish Committee; Hon. Bernard S. Deutch and Rabbi Stephen S. Wise, of the American Jewish Congress; Samuel Untermyer and Rabbi Abba Hillel Silver, of the Non-Sectarian Anti-Nazi League to Champion Human Rights, Inc.; and Hon. Alfred M. Cohen, of the B'nai B'rith. I call upon them to get together at once and make possible an agency, properly financed and properly manned, to perform what I earnestly believe is the most important piece of work facing the Jews of America.

—David A. Brown

* * *

The rights of the Jews in Austria are well guaranteed. They are guaranteed under the Austrian constitution and by the League of Nations under the Versailles Treaty. But under Dollfuss the Austrian constitution will certainly be changed in a dictatorial manner. And who can say to what extent the League of Nations will be able to interfere in the present chaotic affairs of Austria, or to what extent the League will be able to aid the Jews? The general impression prevalent among the gentile population of the country is that the Jews at present are enjoying too many rights in Austria; that because of the Jews, Austrian Christians cannot make a living; that the Jews have usurped the free professions; that too many of them are doctors and lawyers; that they dominate trade, that they are omnipresent and everywhere.

—BORIS SMOLAR,
Chief European Correspondent,
Jewish Telegraphic Agency....

* * *

The government of Austria does not stand on the race viewpoint. It is not anti-Semitic. Furthermore, all apprehensions of an alteration in the government attitude to the Jewish question in the event of an accord with Nazi Germany are completely unfounded. An accord with Germany is possible only on the basis of mutual non-interference in our internal affairs or there will be no accord. The government does not intend to permit any inner political changes along Nazi "Aryan" lines.

—Chancellor Engelbert Dollfuss

* * *

It is unquestionable that Palestine itself has by no means reached the maximum of her absorptive capacity. We have not begun to exploit all of the possibilities. There is room in Palestine for at least another million Jews. Why not bend our effort to reach that goal within the next fifteen years? This is the real job of the Jewish people.

—Emanuel Neumann

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The German Theatre—Without Jews

By DR. ALBERT BRANDT

FOR a long time the National Socialists in Germany, and before them, other anti-Semites, deplored the Jewish domination in the German theatre. Let us see to what extent Jewish influence in the German theatre has prevailed, and if there really has been reason for complaint. It is true that in the last 25 years many directors and managers were Jews. A history of the German theatre could not be written without dwelling comprehensively on the importance of Otto Brahm, Max Reinhardt and Leopold Jessner who are Jews. Under these men, the German theatre never could be called a theatre dominated by Jewish taste, for what, after all, is Jewish taste? Brahm, Reinhardt and Jessner are distinctly not the proponents of one school, one thought, one artistic temperament, one artistic endeavor. Each of these directors created his own school. Otto Brahm and his Berlin "Lessing Theatre" worked for Prussian realism, which literally culminated in Kleist, Hebbel, Fontane and Gerhart Hauptmann, an ensemble of resonance for which Brahm created the sounding board. Reinhardt, on the other hand, quickly but decisively, developed an artistic opposition to the realistic theatre of the Ibsens and the Brahms. Coming from the Austrian south of Germany, he was filled with the memory of the joy of color and easy expression of the Vienna Burg Theatre. Starting with this Viennese-Italian tradition, and faced with the new possibilities of the Prussian Berlin, he created a new and fascinating synthesis.

The third man of whom we speak, Leopold Jessner, had for over ten years, up to the time when National Socialism deprived him of his position, been manager of the Berlin State Theatre, and had become justly renowned for his interpretations and portrayals of the post-war spirit. His productions of plays of the revolutionary spirit and the revolutionary expressionism of the New Germany were as strong as they were modern and unique.

Three men, three programs, which had little to do with each other, but which Hitler's new Germany has thrown into one pot cooked over the fire of anti-Semitism. In any event, the circumstances under which these three Jews (Brahm had the good fortune to die 20 years ago) led and directed their theatres, were organic circumstances. The conditions under which other Jewish directors are deterred from taking active part in the development of the theatre in their German Fatherland are however, unorganic. They are circumstances of brutal force.

In an unrestrained and natural development, Judaism, with its strongly developed joy of the senses, its power to create and its sensitiveness, attained coveted positions. Now that these positions have been taken away from the Jew there remain blanks—blanks which will remain for some time to come. It will be hard to substitute the artistic passion of a Berthold Viertel, the clever modernism of Piscator, the intellectualism of a Bloch.

It is not true, as the enemies of the German Jew insist, that a press, respectfully and blindly devoted

to the Jewish artists, had so profusely praised Jewish actors and directors that they necessarily became important factors in the German theatre. No press in the world is so strong and persuasive that it can for any great length of time thrust down the throats of its audience contentions which that audience does not like, nor can it, under these circumstances, print that which is of no value and which is not worthy of emphasis. On the contrary, around the heads of the new art of the theatre, veritable battles have been fought. The critics and the public—Jewish and non-Jewish—certainly have not been united in the appraisal or in their denunciations of the artistic aims of these leaders—and had an Aryan possessed greater talent, it would have been a very easy matter for him to profit by the lack of unity in the "Jewish camp." But, despite the marked absence of a "Jewish camp," there didn't seem to be an Aryan who was more talented than, for instance, Prof. Max Reinhardt, who, for such a long time, stood on the peak of German theatrical life and who has dominated the taste of the more serious theatre-loving public. The public never had been forced to admire him, and now when Germans discuss the stand of their present theatres, they long for the good old times of the Reinhardt "Deutsches Theater" and Jessner's "Staatstheater."

Nobody has yet come forth who could successfully form in Berlin or in the provinces an ensemble which could be called a worthy successor of Reinhardt's. And even if so clever a director should be found, still the expulsion of Judaism from the ranks of the actors will result in an impoverishment of the German theatre which will be felt for a long time to come.

KARL HEINZ MARTIN, who has taken Reinhardt's place, is faced with this difficulty. This eminent director, to his real chagrin, can only produce mediocre performances with the material with which he must work. Just eliminating the Jews in Germany means eliminating the necessary bit of coloring and melody. There is only one correct interpretation of this statement. It would be stupid and ridiculous to deny that Germany does not have great directors and actors who are "Aryans." Rightfully, for instance, Albert Bassermann is considered the greatest German actor. At one time, he was the chief support of Brahm—later that of Max Reinhardt. One of the most artistically sincere and profound molders of Nordic humanity is Frederick Kayssler in Berlin. An unsurpassable recorder of the most human characteristics of southern Germany, ever shifting between brusqueness and softness, is Ludwig Kloepper, who brings to the stage the sun and mountains of his southern homeland. We have also the youthful fanaticism of Bert Brecht and the settled artistic sense of Hans Johst. But they belong to a gamut possessed by very few German theatre ensembles. The German himself, at least the average "Aryan" German, really is not a man of the theatre. Contrary to the Latin peoples, the talent of the allegedly unmixed Teutonic German for the stage is not pronounced. Perhaps his talent would be greater were he to have more interest and more sym-

(Continued on next page)

pathy for the task of an actor. That he is not very much interested in being an actor results from the hidden fact that the inverted Teutonic German is a little bit ashamed of playing theatre. Somewhat in the manner of evangelic shame, he considers the actor as a man who "fakes"—is "not himself." The German does not like to perform jests publicly or to "be on exhibition." Thus, he has, subconsciously at least and contrary to the Frenchmen and Italians—or even to the Slavic peoples, Poles and Russians—an almost morbid contempt for the theatre and stage, a contempt which he has usually reserved for things not to be taken earnestly, that are too flippant for his way of thinking. And here began the peculiar mission of Judaism. The Jew, on the whole more talented than the German to play theatre and to disguise himself, has, in his profession of director and actor, actually revolutionized the German theatre in an artistic sense. Through the soulful and intellectual acceleration which he brought to the theatre, he has helped to create a German stage which succeeded in being artistically in competition with the Latin and Slavic theatre of the last 50 years. It is not possible to be both a good actor and ashamed of being one. The Jewish actor has greatly helped the Aryan actor to overcome the "inner embarrassment," the shyness which is an essential part of the German Aryans. The Jewish actor and director have succeeded in making the German style of the theatre more passionate and vivid, and in doing so, they have added much to its international reputation.

TO be really just, it would be necessary to speak comprehensively of the greater number of less known, let us say, anonymous Jewish actors who have given the "atmosphere" of the theatre. We would have to mention the great number of good-natured, witty types who, upon call, are apt to be sentimental, playful, melancholic or humorous; who, in the background, have carried on the roles of the third and fourth rank. How many comedians alone has the German theatre given? But over and above the comical genius of a Max Pellenberg, should not be forgotten the tragic heroes who knew how to combine the Jewish tradition with the German tradition to the highest degree of human effectiveness. Perhaps it is sufficient to recall the names of Rudolf Schildkraut and Alexander Moissi—so well known to America—to indicate what was possible on the stage in Germany's "good old times." The pupils of these eminent actors are Fritz Kortner and Alexander Grenach, both excellent artists who unite the ecstasy and the tragic power of the Jew. An actor of superior dialectics, a master of a beautiful oratory which is reminiscent of the fine and metallic voice of Kainz, is Ernst Deutsch. An astonishing diversity of everything from playful boyishness to suffering femininity is Elizabeth Bergner, who, after her dismissal from the Deutsche Theatre, went to the English stage and movies, where she has found such warm applause. The German theatre under National Socialism made a mistake when it thought it could easily forego these and the hundreds of others who have been wildly applauded and esteemed as real artists. Nor will the German theatre be able easily to overcome the forced resignation of the genial Fritz Massary, the "Sarah Bernhardt" of the German musical comedy, of the riotously funny comedian Bressart, or the comedian Paul Graetz, who knew Berlin

slang better than all the Aryan citizens of Berlin put together.

THE government control of the German theatre and the resultant elimination of those who do not fit into its racial program has brought about an almost barrack-like discipline, and it is a discipline to which the Jewish actor could never have accustomed himself. The government not only commands and controls the actors in the state theatres, but also in the privately subsidized and municipal theatres. Performers are told where they may perform and when and under what circumstances. Only very recently the government prohibited actors and singers from appearing in the Salzburg festival performances. The German theatre heretofore has been proud of the fact that its actors and directors have been called abroad to give their services. Now those who play outside of the country must pay the German government from 20 to 40 per cent of their income.

It seems, however, that the National Socialists believe they can create a better theatre with better actors than has existed before in Germany. The real leaders of the theatre, directors, managers, actors and dramatists, are not the old guard, not even the experienced Aryan professionals. A young generation has suddenly appeared from the dramatic schools, universities, theatre offices, a generation which has taken over artistic responsibilities without having served the necessary apprenticeship. The manager has become the "commander-in-chief," who in many cases is called upon to settle differences of opinion which are not always of an artistic nature. The new German director and actor have to depend on the good will and cooperation of the veteran actor, to obtain advice based upon experience. In many cases, however, this advice is not forthcoming as the old troopers huckle and smile about the mistakes which are made. The commanding attitude of National Socialistic youth has made them spiteful.

THE anti-Semitic Hitlerites forget that the German Jew has not only done much on the stage, but has very substantially helped the German theatre from the outside. The greater part of the city audience consisted of Jews. In the country and in the city, the percentage of Jews who subscribed regularly or patronized the theatre from time to time was always much larger than that of the Germans. The interest of the Jew in the theatre, and his willingness to help voluntarily in keeping it financially sound and on a high standard, has been more developed than that of the Christians. Today, theatres in Germany are empty, tickets to performances of Nazi productions may be had for the asking. The Storm Troops have been ordered to attend the performances of that mediocre play, "The Wanderer," written by Dr. Goebbels, Minister of Propaganda and Enlightenment. It has been playing for several months, but it had for years been rejected by managers of German theatres. Even Hans Johst, now the National Socialist manager of the State Theatre, refused it. But now, it is brought out in a lavish production.

The longer Hitler is in power, the more we see how great is the gap which he has created in the German theatre, and how great its influence on the public of artistic sense. The great dissatisfaction intellectual Germany shows with its theatre answers the question, "Can there be an artistically prominent theatre in Germany without the Jews?"

The Jewishness of Ferdinand Lassalle

The Founder of German Social Democracy

By ALEXANDER BEHR

A great deal has been said about Ferdinand Lassalle, of his triumphs and failures, of his passionate love and intense hatred, and of the romantic and closing episodes of his life; but very little has been written of his youth, when he already had the consciousness of greatness without its defects, and when he dreamed of championing the cause of his co-religionists.

All that we know of his youth and surroundings we owe to his diary, in which he recorded his thoughts, acts and experiences. The diary was his means of self-expression, and the entries are written with an honesty, a fearlessness, that characterized his whole career. It begins in his fifteenth year and is ended in his sixteenth.

It was in Breslau, in the year 1825, that Ferdinand Lassalle was born. His father, Heyman Lassel—Ferdinand later changed the name to Lassalle—carried on business as a silk merchant at Breslau, and was an upright and sagacious man, but possessing no unusual intellectual gifts; his mother, too, was not endowed with any unusual abilities, and was said to have been somewhat capricious and to have had a love for jewelry, a characteristic which Ferdinand inherited in a marked degree.

In his sixteenth year Ferdinand was sent to a commercial school in Leipzig, and it was there, separated as he was from his intimate friends, and being in that loneliness which is conducive to thinking, that his ideas began to develop. After he had been only a short time in school he came in sharp conflict with his teachers, and was under the illusion that they were against him. On one occasion he even suspected his masters of anti-Semitism.

HE expressed his thoughts at this period in these words: "I trust to chance and to my resolute will to be more concerned about freedom than the price of goods, to execrate more the dogs of aristocrats who rob man's first and highest possessions, than the competitors who bring down prices. But it should not stop at execrations Two alternatives struggle within me, shall I be prudent or virtuous, shall I hang the mantle according to the winds, flatter the great to obtain for myself advantages and respect through intrigues, or shall I, like the boldest republican, be on the side of truth and virtue, and consider nothing else but to strike a death-blow against aristocracy? But no, although I may possess the talent, I will never become a cowardly, simpering parasite, I will proclaim freedom to the people—may I perish in the attempt! I swear to God, may I be cursed, were I not to keep my oath. Yes, I shall step before the German nation, and before all nations, and with glowing words I shall challenge them to the fight for liberty"

Here we see the boy speaking with the voice of a liberator. When his soul thus poured out passionately for freedom and liberty, he could not fail to be touched

by the sufferings of his own brethren, and the cries of his co-religionists in distant lands affected him, for he was not merely a Jew by birth, but as he once boasted to a friend: "I am one of the best Jews in existence, although I disregard ceremonial laws. One can eat treif and yet be a good Jew." In Breslau, Ferdinand Lassalle often came in contact with Jews; his father was a member of the reform synagogue, where Dr. Abram Geiger preached, and the whole family attended the synagogue on Sabbaths and festivals.

DR. GEIGER was an intimate friend of the Lassalle family, and Ferdinand speaks in his diary in very laudable terms of the rabbi, whose sermons invariably impressed him; and he once noted in the diary an excerpt from a sermon that especially appealed to him. But it appears that Ferdinand saw very little of Jews in Leipzig, where he lived among Christians.

One Passover, at the request of his parents, he had his meals at a Jewish restaurant. The memories of the past came vividly before him, and he describes the following reverie:

"I saw myself seated at the long festival table, at the head of which sat my father, reciting in a dear voice; next to him my beloved, devout mother, casting anxious glances around her to see if all the ceremonials which she had seen in her childhood in her father's house were strictly observed. At the end of the table Rickchen (his sister), with her rosy cheeks, giggling over the unintelligible customs, trying to put aside the bitter *morrer*, to pick up the salmon instead, and to hide her laughter over a joke just made with the large Hagadah. Then she catches an angry look from the observing eyes of her dear mother, and earnestness and devotion once more spread over her face."

He was not religious, and he had already become estranged from Judaism, but he still had a spark of Jewish feeling which probably impelled him to observe the Passover feast. But he soon realized in his own mind the tragi-comedy of celebrating the day of liberty when the majority of the Jews were without freedom of existence and others actually subjected to persecution. The report of the terrible blood accusations in Damascus, so notorious at that time, had reached his ears. This was the first time he had heard of the suffering of his co-religionists. He was greatly affected and his Jewish consciousness was roused. Thereupon he wrote down in his diary as follows:

"Oh, it is terrible to read, terrible to hear, surely enough to make the hair stand on end and all the feelings turned to hate. True, quite true, is the statement in the report: 'The Jews there suffer cruelties which could only be endured by the Pariahs of the earth.' So even the Christians wonder at our sluggish blood, that we do not rise and rather die in the battlefield than by torture. Was the oppression which caused the

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THE EXODUS

As told in the Bible and by the Rabbis

By HYMAN E. GOLDIN

IN THE BIBLE

THEREUPON God said to Moses: "One more plague will I bring upon Pharaoh and his people, and after this plague he will let you go out of his land. At midnight I will cause the first-born of every Egyptian family to die. Now tell the Israelites to be ready. Tell them to pack up their belongings and be ready to go. Tell them to take a little blood from a lamb and sprinkle it on the doorposts of their dwellings. If they do that no one in their house will die. The Angel of Death will pass over their houses."

Moses at once sent messengers to all the people, and conveyed to them the happy message of God.

At midnight there was a great terror in the land of Egypt. In every house someone lay dead. Then did the cruel heart of Pharaoh relent. He quickly sent for Moses and said: "Come, take your people and go! Take everything with you and go. Do not tarry, for I do not want to see you any longer in my land."

Moses gave the order and the Israelites began to leave. In their great haste they had not enough time to bake bread for the journey, so the women baked thin cakes out of unleavened dough that was called matzoh. For this reason God commanded that the Israelites eat matzoh each year during the festival that is called Passover.

BY THE RABBIS

WHEN Pharaoh still refused to let the people go, Moses said to him:

"Behold, you have failed to hearken to the word of God until now; therefore, about midnight, God will go forth in the land and slay all of the first-born of your people."

But the heart of the king was hardened again, and he would not let the Israelites go.

At midnight all the first-born in the land died. There was not a house in which there was not one dead, and the cry of the Egyptians rose to heaven.

The king and his servants rose in the dark of the night, and together with Bithia, the foster-mother of Moses, they went to look for Moses and Aaron. When finally Pharaoh reached the door of the house where Moses lived, he called out to Moses and asked him to pray to God for his sake.

"Why have you brought all this evil upon my people and me?" asked Bithia of Moses.

"Ten plagues did God bring upon Egypt; did any of these plagues affect you?" asked Moses.

"None did any harm to me," answered Bithia, "but when I see the sad plight of my people I do not rejoice in my security."

"They would not harken to the voice of the Lord," Moses said, "therefore did all this evil come upon them. Let the king of Egypt but proclaim that Israelites are slaves no longer, but are the servants of the Lord, and you shall be saved from death."

Immediately Pharaoh replied:

"Pray go forth from out of the land of Egypt, both you and your people, and all that belongs to you, as you are now free men, no longer the slaves of Pharaoh. But pray do not tarry."

"Although you are a first-born, you shall not perish," said Moses. "For God preserves your life in order that you may see His greatness and His might."

While all the Israelites were busily engaged in acquiring gold and silver, which God told them to take from the Egyptians as payment, in part at least, of all the work they had done for them, Moses thought of Joseph's coffin. He well knew that Israel could not leave Egypt without it because of the oath they had taken. For three days and three nights preceding the departure from Egypt, Moses hunted up and down the land in search of the coffin, but in vain. It was nowhere to be found.

FINALLY Serah, the daughter of Asher, met Moses, who was now exhausted, and asked in amazement: "Why this weariness? Wherefore this sad look?"

"For three days and three nights have I made a fruitless search for Joseph's coffin," Moses told her. "Perhaps you, as the only survivor of the House of Jacob, know where it is to be found?"

Silently Serah took Moses to the River Nile, and pointing with her finger, said:

"In this very spot rests the coffin of Joseph. At the time of his death the Egyptians, knowing that the Jews would not depart from their land without the bones of Joseph, made a leaden coffin for Joseph's corpse, sealed it up on all sides, and sank it in the Nile. The magicians, with their arts, sank it in a place from which it could not be removed."

Thereupon Moses took Joseph's cup and cut four plates out of it. He engraved a lion on one of them, an eagle on the second, a bull on the third and a human figure on the fourth.

He threw the first plate, with the lion, into the Nile, and said:

"Joseph, Joseph, the hour for the redemption of Israel has arrived. The Divine Presence lingers here only for your sake, the clouds of glory await your coming. If you will show yourself, well and good; if not, then we are released from our oath."

But the coffin remained in the depths of the Nile.

Then Moses threw in the second plate, with the figure of the eagle on it, and repeated the same words. But the coffin remained in the waters. He threw in the third plate, bearing the figure of the bull, and for the third time called upon Joseph to come forth. But the coffin still failed to rise.

Finally he threw in the fourth plate, that which had the human figure engraved on it, and again requested Joseph to come up.

This time the coffin rose to the surface of the water. Moses seized it and with great joy carried it away.

Then the Israelites, laden with the riches they had gathered, departed from the land of bondage, led by their immortal leaders, Moses and Aaron.

The Truth About The Immigration Situation In Palestine

By ISRAEL COHEN

THE immigration of Jews into Palestine is strictly controlled and regulated by the Government in accordance with the country's capacity to absorb new arrivals. Every six months the Administration decides how many Jews of the working class may be admitted during the ensuing half-year, whilst in addition to this so-called Labour Schedule persons with means, ranging from £250 in the case of a skilled craftsman to £1,000 in the case of the so-called "capitalist", besides persons whose maintenance is assured and dependents of permanent residents, may also be admitted. The Labour Schedule is decided upon after recommendations are submitted to the Government by the Jewish Agency (embodying the Zionist Executive), which according to the Mandate, has the right of advising and co-operating with the administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish National Home."

The recommendations drawn up by the Jewish Agency are based upon a careful investigation of the opportunities of employment that will be available in Jewish agricultural and industrial undertakings during the next half-year, as well as of the Jewish share of prospective employment in public and municipal works, and they are supported in every case with detailed figures. But although the Administration is required by the Mandate to "facilitate Jewish immigration under suitable conditions," it invariably grants a much smaller Schedule than that submitted by the Jewish Agency. The comparative figures during the last few years have been as follows:

	1929		1930		1931		1932		1933	
	April	October	April	October	April	October	April	October	April	October
Number of immigration certificates applied for.....	2,857	5,844	3,143	2,095	1,413	1,721	3,720	6,760	12,750	24,000
Number of certificates granted.....	2,400	2,300	950	1,480	500	350	2,000	4,500	5,500	5,500

Thus, during the last four years and a half, the number of Jewish immigrant workers admitted has always been less than the number for whom application has been made, the proportion approved having been even as low as 20 per cent. There is no ground, therefore, for the allegation made by some Arab leaders that Jewish immigration has been excessive. Heedless of facts, they seem to have been responsible for the dissemination of fantastic stories about arrangements being made with a shipping company for the landing of many tens of thousands of Jews in Palestine within a short time, and thus aroused the fears of their gullible followers.

As for the immigrants with means, who are outside the Labor Schedule, they cannot reasonably be said to have given ground for Arab complaints, seeing that they have brought capital with them for the improvement of the country, in which the Arabs are bound to benefit just as well as the Jews. An investigation that was

carried out by the Jewish Agency into the means of 553 families (1,741 persons) who entered Palestine in 1926—32 showed that they possessed an aggregate capital of nearly £2,000,000 and it is interesting to add they included 193 immigrants from the United States with a capital of £696,320, 146 from Poland with £372,210, and 57 from Russia with £108,910. The money brought by these settlers, as well as by others of the same category, has been invested mainly in agricultural and industrial undertakings, and in building operations, and large sums have also been transferred to Palestine by Jews still living abroad. The total amount of Jewish capital invested in Palestine during 1932 is estimated at £3,252,000, of which 42 per cent has been sunk in agriculture (mainly citrus plantations), 43 per cent in building, and 15 per cent in industry and handicrafts. It is inevitable that a certain proportion of this money must have found its way into Arab pockets.

THE oft-reiterated complaint that the incoming of Jews is ousting the Arabs is disposed of by the fact, revealed by the Government Census of 1931, that whilst the Jewish population from the year 1922, increased from 83,794 to 175,006, the non-Jewish population rose from 673,388 to 860,148. Thus the increase of the non-Jewish population, who are predominately Arabs, was twice as great as that of the Jewish population. It is, moreover, important to note that the increase in the Arab population was most marked in those districts where the greatest progress has been made in Jewish

settlement. Thus, in three principal centres of Jewish development, Jerusalem, Jaffa and Haifa, the non-Jewish population has increased by 43, 61 and 85 per cent respectively, whilst in districts unaffected by Jewish development, such as Nablus and Hebron, the non-Jewish population has increased only by 9 and 8 per cent respectively, and in Gaza there has even been a decrease. Nor has recent Jewish immigration caused the removal of Arab laborers from the Jewish settlements in which they have been employed. In five Jewish settlements there are 551 orange groves employing 753 Jewish laborers and 1,505 Arab laborers, and in the same settlements there are 255 groves employing 602 Arab laborers, but no Jews.

The Arab complaints about the sale of land to Jews have really less substance than those in regard to immigration and played a much smaller part in the recent disturbances. For the land that is bought is

(Continued on Page 24)

New Training For Future Artists and Art Lovers

(Last month a collection of the paintings and sculptures by the children of the art class of the Brooklyn Jewish Center Academy, were exhibited in the print room of the Brooklyn Museum. They drew a great deal of attention and received praise from both the Museum officials and the many artists who visited the gallery. The paintings, a number of which show genuine artistic merit, are generally important because they demonstrate a new technique in art training and in the fostering of art appreciation. The article that follows was written at the request of the REVIEW by the artist who directs the art class of the Academy, and under whose guidance the works of the exhibit were produced. Several reproductions of the works are published on these pages. In conformity with the policy of the class, no names were attached to these selections—Editor.)

THE significance of this exhibition lay (1), in the indication of the potentialities of children to use a medium of expression, considered the heritage only of the highly gifted, the well-trained and the experienced; (2), in the intrinsic value of this work as art, and (3), in the value of such expressions both in the development of appreciation of art and in the future creation of art by those of the children who may be inclined to continue painting or sculpture as a major interest in life.

Laymen usually have a wrong conception of the relationship of natural talent, training and experience to art. Of course, no one will deny the benefits of long experience, discipline, and above all, talent. Yet we may look at the matter in a different fashion. Our children, as well as ourselves, employ the common medium of speech. We all tell stories, narrate events, indulge in correspondence, sometimes with great feeling and artistry. Yet, we do not feel that our expression in this medium is dependent on our knowledge of grammar, syntax or the rules of rhetoric. Likewise we sing melodies and improvise tunes for ourselves and I am sure that we can



do both without voice culture and a knowledge of harmony and counterpoint. Painting is just as natural a language as singing or speaking. It is a method of making a visible record of our experience, visual or imaginative, colored by our own feelings and reactions and indicated with the same simplicity and directness as singing or speaking. If you do not believe this, watch these children work, and you will see them put forms, figures and views into pictorial arrangements, employing a necessity most of the rules of optical perspective and geometry, but without the knowledge that they are employing them. They do so in the same manner as they speak, unconscious that they are using the rules of grammar.

It is just with that simplicity that we allow the children in our class to paint, and that is why, perhaps, their paintings are so fresh, so vivid and varied. And it is these qualities, which, no matter how skilled an artist may be, he must obtain to make his work arresting and provoking of attention.

Let me describe how our children work. They enter the art room. Their paints, paper, brushes, clay, pastels—all the working material is ready. Most of them, full of ideas and interests, know just what they want to portray. Sometimes it is something from the history lesson, sometimes from Hebrew history; at other times, something they might have seen in the movies, on a summer trip, on a visit to the docks or at a factory, or some scene observed on the street; often it is a subject that is born entirely in their own minds as a result of reflection, or of particular sympathies and dreams.



By MARCUS ROTHKOWITZ

They proceed to work. Unconscious of any difficulties, they chop their way and surmount obstacles that might turn an adult grey, and presto! Soon their ideas become visible in a clearly intelligent form. As their experience increases, they gain in sureness, and soon nothing is too difficult. They handle crowds, vistas, panoramas, landscapes, portraits—every conceivable idea, with the same ease that a more timid person might draw a simple house.

The function of the instructor is to stimulate and maintain their emotional excitement, and suggest solutions of difficulties which might prove a snag, and above all to inspire self-confidence on their part, always, however, taking the utmost care not to impose laws which might induce imaginative stagnation and repetition. Then, too, the instructor, by approving or disapproving, maintains a standard as to the amount of realization which the child must attain in his work before it is laid aside.

As a result of this method, each child works on his own ideas, and actually develops a style of his own whereby his work is distinguishable from everyone else's. He achieves a skill and personal technique of representing his ideas. Working side by side, as these children do, you will never see them copying or being influenced by another's work. Hence the variety, the skill, the sureness which were visible in our exhibition.

As an example of the community spirit found in this art class, the following incident may be cited. One of the boys was at a loss for a subject. The instructor suggested a painting based on something he had seen on a visit to a factory or other plant. The boy had never been in such a place, but a girl standing near by came to his assistance. She had visited a cotton gin on a recent trip and was able to describe it to him. The two decided to do a joint painting, one supplying the details for the picture and the other giving them pictorial illustration by means of paint and brush.

Many of these paintings we believe have intrinsic value as actual works of art. That is, they are complete realizations of a subject that moves us by the beauty of its moods, by the fulness of its forms, and the excitement of its design. In short, many of these pieces are capable of moving us emotionally. Without going into an involved discussion of the æsthetics involved, that is



more or less what fine works of art do to us. It is significant, that dozens of artists viewed this exhibition and were amazed and stirred by it.

These children have ideas, often fine ones, and they express them vividly and beautifully, so that they make us feel what they feel. Hence their efforts are intrinsically works of art.

Our critics of art, poetry, music, theatre and movies deplore that so many artists occupy themselves with precious themes, such as still life in painting, decadent amatory situations in the drama and literature and futile atonalities in music. They accuse our artists of being unsocial, that they neglect the life about them, and urge that they turn toward the surging tide which is their life. Well, let these critics view our children's work. Everything is there: factories, docks, streets, crowds, mountains, lakes, farms, cattle, men, women, ships, water—everything conceivable. Here is a social art.

Most of these children will probably lose their imaginativeness and vivacity as they mature. But a few will not. And it is hoped that in their cases, the experience of eight years will not be forgotten and they will continue to find the same beauty about them. As to the others, it is hoped, that their experience will help them to revive their own early artistic pleasures in the work of others.

It should be noted that while about a hundred and fifty works were shown in the Brooklyn Museum more than twice that number could have been selected with equal justification. Only the limitations of the available wall space reduced the selection to the number exhibited.

Similarly, practical reasons confined the selections for illustrating this article to only five subjects. Some of the paintings which were admired could not be used because they would not have reproduced well in print.



YENTE of the TENEMENTS

More of B. KOVNER'S YENTE CHRONICLES

(Translated from the Yiddish by JOSEPH KAYE)

ON MOVING

COMES in the landlord to my mother-in-law and tells Yente and me to move. Asks Yente of the landlord: "What, for instance, do you mean by 'move'?"

Says the landlord: "In my language moving means a change of climate."

Asks Yente: "And what, for instance, do you mean by a change of climate?"

Says the landlord: "I just mean this: That you should find another apartment, in another house, in another street, and if possible, in another city."

Asks Yente: "What's the matter, doesn't my mother pay the rent?"

Says the landlord: "I don't mean that. I mean, if you'll excuse my saying so, that you have too many children—wild children. All they do is dance and jump and shout and fight and tear down the wall-paper and unscrew the faucets and knock off the door handles. Your Pinney alone can wreck a house. So I don't want you, and *dot's all!*"

Says Yente: "You think four children are too many? My great-grandfather had sixteen, my grandfather had fourteen and my father twelve."

"That may be", says the landlord, "but your grandfather and your father did not live in my house."

"Then what do you want?" Yente now becomes irritated. "Because of your three little rooms, with the cockroaches and the bedbugs, do you want me to kill the children? You will not live to see that! My children are dear to me and you and your three holes can go to the ash heap."

The landlord grows angry and breaks into Yente's language, but she smothers him completely and he has to run away.

The next morning he sends us a disposess. So we see that he is not joking and I say to Yente, "Let us look for rooms."

Yente says "*alaright*," calls in the children from the street, wipes their noses, hands each of them a lump of bread with a little salt and drives them back to the street. Then we start out.

We go first to Osborne Street and see a yellow sign on a door. We walk down to a coal dealer in the basement and ask him: "How many rooms, and are they back or front?"

Says the coal dealer: "There are no rooms. They're all taken."

Says I: "But there's a sign."

Says the coal dealer: "That was put up by the Board of Health because on the stoop apartment two children have diphtheria."

My Yente gives my sleeve a quick jerk and we are on our way again.

On Belmont Avenue we find three rooms on the fourth

floor with one window and without a sink. Inquire in butcher store.

Says the butcher: "Twenty dollars with children; eighteen dollars without."

Yente spits on the butcher and pulls me away.

On Sackman Street there are three rooms with two windows, on the fifth floor, the lavatory in the yard and the washlines on the roof. Inquire of the landlord in the rear house.

Asks the landlord: "Where do you come from?"

Say I: "From Poland."

Says he: "I'm very sorry. I don't take in *Poilishe* because they are not nice people."

Say I: "They are much nicer than *Litvakes*."

Says he: "There are no nicer people than *Litvakes*."

Say I: "I wouldn't change place with a *Litvak* for a fortune."

One word follows another until the landlord throws us out. Going farther we see four rooms on Watkins Street.

"Where are you from?" asks the landlord, a Jew in a skull cap.

I am afraid to say from Poland, so I say I am a *Litvak*.

"*Ets zent a Litvak?*" says he. "I don't take *Litvaks* because they are not nice people."

Say I: "The *Litvakes* are nicer than the *Poilishe*."

Says he: "Nicer people than the *Poilishe* there are none."

Say I: "I wouldn't change places with a *Poilisher* for a ten dollar bill."

Says he: "*Ets kent ach gaayen—*"

Yente gives me a dig in the ribs.

"*Cóme, Mendel,*" she says. "Let him burn with the rooms together."

Well, the end was, after several days, we get three rooms with a bath and a letter-box. The rooms are small as a yawn, and according to Yente's calculations, Pinney and I will have to sleep in the bath.

* * *

PINNEY AND SCHOOL

ONE day after school had started Yente says to me: "Mendel, take Pinney and bring him to school. You know he won't go himself. Take him at once. Enough *bomming* in the streets."

"I don't have to take him," I say, "He'll go himself."

"He wont go himself," she says, and runs downstairs and brings up Pinney. She wiped his face around with the corner of her apron, put on a new tie and then yelled to me; "Mendel, take him."

As soon as Pinney discovered what was going on he asserted himself.

ANNUAL MESSAGE

Delivered by JOSEPH M. SCHWARTZ, President
of the Brooklyn Jewish Center, on January 18, 1934

ONE year ago I was honored with the call to lead the destinies of the Brooklyn Jewish Center by becoming the President of this institution. Having been present at the very birth of our Center, and having taken a close and active part in all its endeavors throughout its existence, I realized fully the significance of the responsibilities that I was undertaking. I accepted this call to duty, however, in a desire to be of further service to the Center.

And now that the first year of my presidency is over, I am thankful for the opportunity that has been given to me to help the institution continue its useful services to our membership and to the Jewish community at large. We have, in the past year, continued the splendid activities to which the membership has been accustomed, and what is more important, we have added new activities to the many already conducted by the Center.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

FIRST and foremost I must mention the organization this year of the Jewish Institute of Studies for Adults. Rabbi Levinthal, the organizer of the Institute, will undoubtedly report to you in greater detail about its extraordinary success, which was beyond the expectations of the most optimistic among us. With the reduction in hours of work prevalent in most industries came also a desire on the part of many of us to utilize the extra leisure hours to some useful purpose. Our Monday evening Forums, our Wednesday evening courses, and the Friday night lectures have been of great cultural value, but they have been very helpfully supplemented by the newly organized Institute, tending, as it does, to promote Jewish knowledge. This school has met with instant success, and its courses are attended by close to three hundred students of both sexes and of varied ages.

CENTER REVIEW

DURING the past year we launched the publication of our monthly *Brooklyn Jewish Center Review*. We have received numerous comments from men and women in all walks of life, who regard it as one of the finest Anglo-Jewish publications in the country. It reflects truthfully the general high standard of the institution and is indeed a credit to the Center. The publication of the *Review* is not an easy task, and we strongly recommend that the chairman of the Publicity Committee and his associates be given proper encouragement. The *Review* has passed the stage of experimentation, and with the assistance of the Center members in obtaining advertisements and subscriptions, it should continue as one of the permanent features of our institution.

DEPARTMENTAL ACTIVITIES

THE chairmen of committees have rendered their reports of the activities of their departments. It is not necessary, therefore, for me to dwell at length on the progress made during the past year. We note with satisfaction that we have made progress in every branch of our activities, credit for which should be given to the chairmen and the members of the committees. In your behalf and in my own, I want to extend to them a heartfelt expression of thanks for their loyal cooperation. The heads of the departments during the past year were as follows:

Arbitration Committee.....	Isaac Levingson
Auxiliary Activities Committee.....	Cyrus Levinthal
Chevra Kadisha	Max H. Haft
Cemetery Committee.....	Nathan T. Schwartz
Civic Committee.....	Jacob L. Holtzmann
Forum & Education Committee.....	Max Herzfeld
Good Will Committee.....	Jacob A. Fortunoff
Hebrew Education Committee.....	Harry A. Harrison
House Committee	Hyman Aaron
Grievance Committee.....	Albert A. Weinstein
Membership Committee.....	Hon. Emanuel Greenberg
Physical Training Committee.....	David B. Kaminsky
Publicity Committee.....	Louis J. Gribetz
Religious Service Committee.....	Abraham Ginzburg
Restaurant Committee	Louis Zankel
Social & Entertainment Committee.....	Frank Levey
Sisterhood	Mrs. Phillip Brenner
Young Folks League	Jesse J. Fine

FINANCES

I AM now coming to one of the most pressing problems confronting the Center, the one pertaining to finances. Due to deplorable business conditions we found it necessary to abandon, for the time being, the annual money-raising campaigns in connection with annual dinners. Last year's dinner to our ex-president, Mr. Isidor Fine, and the recent dinner in honor of Mr. Henry Seinfeld, were in the nature of social gatherings, with only a moderate charge for reservations and not accompanied by any appeal for funds. We are reserving such appeals for more opportune times, and we are confident that when such campaigns are launched our membership will respond loyally and whole-heartedly as in the past. We have continued with our usual Kol Nidre appeal, and we are grateful to those who responded with donations. My only regret is that it affects only those members who happen to worship in our Synagogue during the High Holy Days. Those who, for one reason or another, do not worship with us, with very few exceptions, seem to consider themselves exempt from participating with a donation. It is my purpose during the next Fall season to appoint an active committee to canvass all such members and add their contributions regardless of whether they do or do not attend the services.

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Summary of Center Religious, Educational and

A. Friday Night Lectures and Musical Services

"*Rebecca and Ivanhoe*"—in honor of the centenary of Sir Walter Scott by RABBI LEVINTHAL—Jan. 6, 1933.

"*Chaim Nachman Bialik*" by MR. ABRAHAM GOLDRERG—Jan. 13, 1933.

"*The Need for a Revival of the Spirit of Chassidism*" by RABBI JACOB SÖNDERLING—Jan. 20, 1933.

"*Religion versus Superstition*" by RABBI LEVINTHAL—Jan. 27, 1933.

"*Community Standards and Ideals in the Depression*" by DR. JOSEPH J. SCHWARTZ—Feb. 3, 1933.

Eighth Lecture of the Series on "*Judaism—An Analysis and Interpretation*" by RABBI LEVINTHAL. Subject of Lecture: "*The Place of Ethics in Judaism*"—Feb. 10, 1933.

"*A Plea for War Resistance*" by DR. SIDNEY E. GOLDSTEIN—Feb. 17, 1933.

Ninth Lecture of the Series on "*Judaism—An Analysis and Interpretation*" by RABBI LEVINTHAL. Subject of Lecture: "*The Doctrines of Heaven and Hell in Judaism*"—Feb. 24, 1933.

Tenth Lecture of the Series on "*Judaism—An Analysis and Interpretation*" by RABBI LEVINTHAL. Continuation of Discussion on "*The Doctrines of Heaven and Hell in Judaism*"—March 3, 1933.

"*The Jews' Answer to Haman, Hitler, et al*" by RABBI LEVINTHAL—March 10, 1933.

Special Jewish Women's Service. "*The Jewish Woman—Her Opportunities and Her Responsibilities*" by MRS. GABRIEL HAMBERGER—March 17, 1933.

"*Jews the World Over*" by MR. DAVID A. BROWN—March 24, 1933.

Eleventh Lecture of the Series on "*Judaism—An Analysis and Interpretation*" by RABBI LEVINTHAL. Subject of Lecture: "*The Messiah Idea in Judaism*"—March 31, 1933.

Special Youth Service. "*The Appeal of Charity to Our Youth*" by MR. ABRAHAM M. LOWENTHAL; "*The Appeal of the Synagogue to the Jewish Youth*" by MR. HARRY GOEBEL; "*The Appeal of Palestine to Our Youth*" by MR. MILTON J. GOELL; "*The Appeal of Jewish Culture to our Youth*" by MR. JESSE J. FINE—April 7 1933.

"*The Last Zionist Congress—An Appraisal of its Achievements*" by MR. MORRIS ROTHENBERG—Oct. 27, 1933.

"*What Means the Word 'Atrocity'—A Lesson in Nazi Ethics*" by RABBI LEVINTHAL—Nov. 3, 1933.

"*The Situation in Germany As I Saw It*" by MR. JACOB LANDAU—Nov. 10, 1933.

"*Three Stars That Have Been Extinguished*" by RABBI LEVINTHAL—Nov. 17, 1933.

"*The Recent Arab Riots—Impressions of an Eye Witness*" by MR. ABRAHAM GOLDBERG—Nov. 24, 1933.

"*A Biblical Analysis of the Causes of Anti-Semitism*" by RABBI LEVINTHAL—Dec. 1, 1933.

"*A Non-Zionist Visits Palestine*" by REV. DR. SIMON R. COHEN—Dec. 8, 1933.

"*Antiochus and Hitler—A Study in Contrasts*" by RABBI LEVINTHAL—Dec. 15, 1933.

"*The Jewish Students' Debt to Judaism*" by DR. MOSES HADAS—Dec. 22, 1933.

"*Hear Ye Sons*" by RABBI LEVINTHAL—Dec. 29, 1933.

B. Sabbath Morning Services

Rabbi Levinthal on the Weekly Portion of the Torah.

C. Holiday Services

Purim Services—Reading of the Megillah—March 11, 1933.

First Day of Passover. "*The Significance of the Festival*" by RABBI LEVINTHAL—April 11, 1933.

Second Day of Passover. "*The Significance of the Festival*" by RABBI LEVINTHAL—April 12, 1933.

Seventh Day of Passover. RABBI LEVINTHAL, Speaker—April 17, 1933.

Eighth Day of Passover. HON NATHAN STRAUS, Guest Speaker—April 18, 1933.

First Day of Shevuoth. "*The Significance of the Festival*" by RABBI LEVINTHAL—May 31, 1933.

Second Day of Shevuoth. "*Our Duty Towards Our Brethren in Germany*" by RABBI LEVINTHAL—June 1, 1933.

Slichoth Services. REV. SAMUEL KANTOR assisted by the KAMINSKY CHOIR—Sept. 16, 1933.

First Day of Rosh Hashonah. "*Recreating a Shattered World*" by RABBI LEVINTHAL—Sept. 21, 1933.

First Day of Rosh Hashonah. Auditorium. RABBI SIDNEY B. HOENIG, Speaker—Sept. 21, 1933.

Second Day of Rosh Hashonah. "*What Judaism Demands of Us—A Program for a Jewish Life*" by RABBI LEVINTHAL—Sept. 22, 1933.

Second Day of Rosh Hashonah. Auditorium. RABBI SIDNEY B. HOENIG—Sept. 22, 1933.

Kol Nidre Services. "*These Are Our Weapons*" by RABBI LEVINTHAL—Sept. 29, 1933.

Kol Nidre Services. Auditorium. Sept. 29, 1933.

Yom Kippur Services. "*The Story of Jonah—The Story of the Jew*" by RABBI LEVINTHAL—Sept. 30, 1933.

Yom Kippur Services. Auditorium. RABBI SIDNEY B. HOENIG, Speaker—Sept. 30, 1933.

First Day of Succoth. RABBI LEVINTHAL, Speaker—Oct. 5, 1933.

Second Day of Succoth. "*The Significance of the Festival*" by RABBI LEVINTHAL—Oct. 6, 1933.

Shemini Atzereth Services. RABBI LEVINTHAL, Speaker—Oct. 12, 1933.

REV. DR. ISRAEL H. LEVINTHAL, Rabbi

REV. SAMUEL KANTOR, Cantor

REV. MEYER ROGOFF, Sexton

HEBREW EDUCATION COMMITTEE

A. Junior Congregation

The children of the Hebrew School meet every Saturday morning and during Holidays in the Beth Hamedrash. Sermons are delivered by the members of the

Social Activities, January–December, 1933

Hebrew School Faculty.

B. Daily Hebrew School

Meets Daily from 4:00 to 6:45 P. M. and Sundays and Legal Holidays from 10:00 A. M. to 12:30 P. M.

C. Religious School

Meets Every Sunday Morning Throughout the Season.

D. Three-Day-Week School for Girls

Tuesday and Thursday Afternoons and Sunday Mornings.

E. Class in Ein Yaakob and Bible Study

Meets every Saturday afternoon.

RABBI ISRAEL H. LEVINTHAL, Principal

MORDECAI HALEVI, Head Instructor

Mrs. J. Serbin Beder

E. M. Edelstein

MISCELLANEOUS JEWISH ACTIVITIES

Bialik Celebration arranged in cooperation with the Jewish Writers Club—Jan. 15, 1933.

Parent-Teachers Association of Hebrew School. DR. B. DAVIDSON, Speaker—May 2, 1933.

Parent-Teachers Association of Hebrew School—June 5, 1933.

Special Children's Service in the Main Synagogue. RABBI LEVINTHAL, Speaker—June 10, 1933.

Hebrew School Graduation. REV. DR. ELIAS MARGOLIS, Speaker; Famous Boy Cantor PESELE GEWIRTZ, Soloist—June 12, 1933.

Closing Exercises of Hebrew School and Sunday Religious School—June 25, 1933.

Initiation Services for New Pupils of the Hebrew School—Nov. 11, 1933.

Chanukah Entertainment by the Hebrew School and Sunday Religious School—Dec. 17, 1933.

Parent-Teachers Association of Hebrew School. "*A Parent's Ideal*" by MR. E. M. EDELSTEIN—Dec. 19, 1933.

SINGING GROUP FOR ADULTS

Meets every Monday evening under the leadership of Cantor Samuel Kantor.

SOCIAL AND YOUNG FOLKS ACTIVITIES

Adults, Young Folks and Children

Young Folks League Meeting and Dance—Jan. 17, 1933.

Annual Meeting of the Center—Jan. 19, 1933.

Young Folks League Informal Dance—Jan. 26, 1933.

Junior League Dance—Feb. 11, 1933.

Young Folks League Meeting. MR. HARRY PEYSER, Speaker—Feb. 14, 1933.

Young Folks League Meeting. "*The Land of Living Waters*" by MR. MILTON J. GOELL—Feb. 28, 1933.

Young Folks League Formal Dinner Dance—March 11, 1933.

Junior Girls Club and Junior Boys Club Purim Masquerade—March 11, 1933.

Young Folks League Meeting. "*Believe It or Not in Jewish History*" by MR. IRVING DAVIDSON—March 16, 1933.

Junior League Prosperity Dance—March 18, 1933.

Testimonial Dinner to MR. ISIDOR FINE—March 26, 1933.

Young Folks League Bridge and Dance for United Palestine Campaign—April 9, 1933.

Junior League Formal Dance—April 15, 1933.

Young Folks League Meeting. MR. LEWIS J. RACHMIL, Speaker—April 27, 1933.

Center Players present "Eyes" by Maxine Block and "Wurzel Flummery" by A. A. Milne—May 13, 1933.

Junior League Spring Dance—May 27, 1933.

Girls and Boys Junior Clubs Closing Social Affair—June 24, 1933.

Young Folks League Get-Together Meeting and Dance—Oct. 19, 1933.

Center Players Entertainment and Dance. Presentation of Silver Loving Cup to Center Players for their performance of "Eyes" in a Little Theatre Tournament—Oct. 21, 1933.

Election Night Entertainment, Dance and Returns—Nov. 7, 1933.

Puppet Show for Children arranged in honor of Chanukah—Dec. 10, 1933.

Testimonial Dinner to MR. HENRY SEINFEL—Dec. 10, 1933.

Reception to REV. SAMUEL KANTOR—Dec. 16, 1933.

INSTITUTE OF JEWISH STUDIES FOR ADULTS

Elementary Hebrew A—Every Thursday at 8:45 P. M. Mrs. J. S. BEDER, Instructor.

Elementary Hebrew B—Every Thursday at 8:45 P. M. Miss IRENE BUSH, Instructor.

Intermediate Hebrew—Every Thursday at 8:45 P. M. E. M. EDELSTEIN, Instructor.

Conversational Hebrew A—Every Thursday at 7:45 P. M. FRANK SCHAEFFER, Instructor.

Conversational Hebrew B—Every Thursday at 7:45 P. M. M. HALEVI, Instructor.

Jewish History—Every Tuesday at 7:45 P. M. RABBI BEN ZION BOKSER, Instructor.

Jewish Religion—Every Tuesday at 8:45 P. M. RABBI BEN ZION BOKSER, Instructor.

History of Jewish Literature—Every Tuesday at 8:45 P. M. CYRUS LEVINTHAL, Instructor.

The Bible as Literature—Every Thursday at 7:45 P. M. LOUIS J. GRIBETZ, Instructor.

Contemporary Jewish Life and Problems—Every Thursday at 8:45 P. M. DR. DAVID TANNENBAUM, Instructor.

REV. DR. ISRAEL H. LEVINTHAL, Director

FORUM AND EDUCATION COMMITTEE

A. Monday Night Forums

Debate on "*Democracy,—Liability or Asset?*" Speakers: PROF. HARRY ELMER BARNES and CHARLES SOLOMON—Jan. 9, 1933.

(Continued on next Page)

"*Individual Conflict in Contemporary Drama*" by Miss ANITA BLOCK—Jan. 16, 1933.

Symposium on "*Technocracy*". Speakers: PROF. RAY A. SIGSBEE and PROF. NELSON P. MEAD—Jan. 30, 1933.

"*The Revival of Barbarism in Modern Times*" by Dr. LION FEUCHTWANGER—Feb. 6, 1933.

"*The Future of World Democracy*" by REV. DR. S. PARKES CADMAN—Feb. 13, 1933.

"*Against Spinoza*" by PROF. HENRY SLONIMSKY—Feb. 20, 1933.

"*Adolph Hitler—Genius or Mountebank?*" by Dr. EMIL LENGVEL—Feb. 27, 1933.

"*Russia Revisited—The Good and the Bad*" by Dr. ALEXANDER FICHANDLER—March 6, 1933.

"*The United States in World Affairs*" by LORD MARLEY—March 13, 1933.

"*Marriage in the Modern Manner*" by Dr. IRA S. WILE—March 20, 1933.

"*Woman—Divinity, Chattel or Mate?*" by LOUIS K. ANSPACHER—April 3, 1933.

Opening of Thirteenth Season of Forum Lectures. "*Why Are Jews Persecuted?*" by REV. JOHN HAYNES HOLMES—Oct. 23, 1933.

Symposium on "*The Issues of the Campaign*" Speakers: HON. VINCENT GILROY, BERNARD S. DEUTSCH, GEORGE V. McLAUGHLIN, CHARLES SOLOMON—Oct. 30, 1933.

"*Germany Puts the Clock Back*" by EDGAR ANSEL MOWER—Nov. 6, 1933.

"*Why the Jury Says 'Not Guilty'*" by SAMUEL S. LEIBOWITZ—Nov. 13, 1933.

"*The Modern Woman*" by Dr. FRITZ WITTELS—Nov. 20, 1933.

"*Is There Liberty in the Modern World?*" by VICTOR F. CALVERTON—Nov. 27, 1933.

"*Conflict in Sex and Marriage in the Theatre*" by Miss ANITA BLOCK—Dec. 4, 1933.

"*Is Our Gold Policy Ruinous?*" by PROF. IRVING FISHER—Dec. 11, 1933.

"*Can Human Nature Be Changed?*" by Dr. HENRY NEUMANN—Dec. 18, 1933.

PROF. JOSEPH JASTROW

B. "*The Source of Human Nature*"

"Nerves and Behavior"—Jan. 4, 1933.

"The Emotional Life"—Jan. 11, 1933.

"Social Traits"—Jan. 18, 1933.

"Basis of Control"—Jan. 25, 1933.

MRS. NIMA H. ADLERBLUM

C. "*The Jewish Reaction to Foreign Cultures*"

"The Jewish Contact with the Greeks—The Drama of the Jewish and Christian Divorce"—Feb. 1, 1933.

"The Jewish Contact with Medieval Scholasticism"—Feb. 8, 1933.

"Spinoza and Mendelsohn—The Trail to the Outer World"—Feb. 15, 1933.

"The Mental Revolution in Modern Jewish Life"—Feb. 22, 1933.

ALBERT MORDELL

D. "*Four Forgotten Stars in American Literature*"

"Whittier"—March 1, 1933.

"Longfellow"—March 8, 1933.

"Oliver Wendell Holmes"—March 15, 1933.

"James Russell Lowell"—March 22, 1933.

PROF. SCOTT NEARING

E. "*What Is Happening in the World and Why?*"

"Conditions in the United States—the N. R. A."—Nov. 1, 1933.

"What Is Happening in Russia?"—Nov. 8, 1933.

"Can We Escape Fascism?"—Nov. 15, 1933.

"The German Situation Today"—Nov. 22, 1933.

"Is Peace Possible?"—Nov. 29, 1933.

PROF. HENRY SLONIMSKY

F. "*The Psychological Background of Anti-Semitism*"

"An Analysis of Anti-Semitism"—Dec. 6, 1933.

"Forms of Jewish Self-Hate"—Dec. 13, 1933.

"The Life and Work of Theodor Lessing"—Dec. 20, 1933.

"How Anti-Semitism May Affect the American Jew"—Dec. 27, 1933.

PHYSICAL TRAINING COMMITTEE

Basketball Game and Dance. Columbia University 1930 Champions vs. Brooklyn Jewels—Jan. 28, 1933.

Basketball Game and Dance. Columbia Lions vs. Brooklyn Jewels—March 4, 1933.

Health Week. "*Mental Hygiene and Good Health*" by Dr. A. A. BRILL; Addresses by Dr. REUBEN FINKELSTEIN, DAVID B. KAMINSKY and Dr. JOSEPH M. POLISAR—March 27, 1933.

Health Week. For Women Only. "*The Problems of the Growing Girl*" by Dr. A. J. RONGY; "*Pre-Natal Care*" by Dr. PHILIP OGINZ; Dr. NATHAN H. ADLER, Chairman. For Men Only. "*Sane Sex for Sane Men*" by Dr. CHARLES PANOFF; Dr. MEYER LIPPMAN, Chairman—March 28, 1933.

Health Week. "*Birth Control in a Modern World*" by Dr. HANNAH STONE; "*Dangers of Abortions*" by Dr. A. KOPLOWITZ; Dr. SAMUEL A. WOLFE, Chairman—March 29, 1933.

Health Week. "*The Patient and the Family Physician*" by Dr. BERNARD SACHS; "*The Physician and the Community*" by Dr. I. H. LEVINTHAL; "*What Are Vitamins?*" by Dr. JACOB BUCKSTEIN; Dr. A. N. MAREL, Chairman—March 30, 1933.

SAMUEL SCHOENFELD, Physical Training Director
Miss Ruth Richman, Physical Training Director for women.

COMMITTEE ON AUXILIARY ACTIVITIES

Young Folks League—Unmarried Center members as well as children of members, male over 21 and female over 18 years of age.

Center Players—for young men and young ladies.

Junior League—Boys 17 to 19 years; and girls, 16 to 18 years.

Intermediate Dramatic Guild—Boys and girls 14 to 17 years inclusive.

Boy Scouts—12 to 16 years of age.

Girl Scouts—12 to 16 years of age.

Junior Boys Club—13 to 15 years of age.

Junior Girls Club "The Peps"—13 to 15 years of age.

Sunday Afternoon Outing Group for boys and girls.

Center Cub Pack (Junior organization of the Boy Scouts) for boys 9 to 11½ years.

SISTERHOOD ACTIVITIES

"Preventative Medicine in Children" by DR. LEO N. TARAN—Jan. 12, 1933.

Sisterhood Motion Picture Party—every Monday, Tuesday, Wednesday and Thursday evening during January.

Third Annual Bazaar—January 21st to 26th, 1933.

Sisterhood Booth at Home for Aged Bazaar—March 7, 1933.

Bridge Party and Fashion Show—May 3, 1933.

MISS SUSAN BRANDEIS, Speaker—May 10, 1933.

Grand Carnival—June 3rd and 4th, 1933.

Bridge Party—Oct. 29, 1933.

"Today's Sons and Daughters" by DR. RUDOLPH S. FRIED—Nov. 16, 1933.

Sisterhood acts as hostesses at Annual Meeting of Council of Jewish Women at the Center—Nov. 28, 1933.

Theatre Party—Dec. 7, 1933.

CHAIRMEN of STANDING COMMITTEE APPOINTED

Our President, Mr. Joseph M. Schwartz, announces the appointment of the following chairmen and vice-chairmen of standing committees of the Center:

Arbitration Committee, I. Levingson, Chairman, and Meyer Rosen, Vice Chairman.

Auxiliary Activities Committee, Cyrus Levinthal, Chairman, and Philip F. Feinberg, Vice Chairman.

Cemetery Committee, Nathan T. Schwartz, Chairman, and Fred Hollander, Vice Chairman.

Chevre Kadisha, Max H. Haft, Chairman, and R. Albert, Vice Chairman.

Civic Committee, Jacob L. Holtzmann, Chairman, and Ira L. Rosenson, Vice Chairman.

Forum and Education Committee, Max Herzfeld, Chairman, and Isaac Siegmeister, Vice Chairman.

Hebrew Education Committee, Harry A. Harrison, Chairman, and Morris D. Wender, Vice Chairman.

House Committee, Hyman Aaron, Chairman, and Louis Halperin, Vice Chairman.

Grievance Committee, Albert A. Weinstein, Chairman, and Herman Triebitz, Vice Chairman.

Membership Committee, Hon. Emanuel Greenberg, Chairman, and Joseph Jacobs, Vice Chairman.

Physical Training Committee, David B. Kaminsky, Chairman, and Albert Witty, Vice Chairman.

Publicity Committee, Louis J. Gribetz, Chairman.

Religious Service Committee, Abraham Ginsburg, Chairman, and Morris Rosenfeld, Vice Chairman.

Restaurant Committee, Louis Zankel, Chairman.

Social and Entertainment Committee, Frank Levey, Chairman, and Arthur Joseph, Vice Chairman.

This congregation affectionately recalls those of its members who during the past year, exchanged their earthly habitation for the eternal abode. They have recorded their lives on the tablets of our hearts, and their names will ever be mentioned blessing.

Bernard M. Maltz	January 29, 1933
Mrs. David Shapiro	February 6, 1933
Israel Sanit	February 16, 1933
Alfred W. Norek	April 9, 1933
Mrs. Meyer Chizner	April 10, 1933
Mrs. Morris Siegel	April 29, 1933
Levi Rokeach	May 4, 1933
Israel Lazarowitz	May 6, 1933
Mrs. Louis B. Funk	May 31, 1933
Bernard Boskowitz	June 6, 1933
Mrs. David Ferster	July 25, 1933
Max Leff	August 3, 1933
B. Dubin	September 27, 1933
Mrs. Bernard M. Maltz	October 28, 1933
Dr. Abraham J. Sumner	December 2, 1933
Louis Rosenman	December 25, 1933
Mrs. Moses Ginsberg	January 4, 1934

*"And The Dust Returneth To The Earth As It Is
But The Spirit Returneth Unto God Who Gave It."*

CENTER ACADEMY

A Modern Progressive School Combining Secular and Hebrew Instruction

January 17—Meeting of the Parent-Teachers Association—Dr. Beran Wolfe—Pre-Adolescent Age.

February 21—Mother's Luncheon
Dr. Beran Wolfe—Practical Application of Individual Psychology to Modern Life.

March 10—Purim Assembly

March 15—Presentation of Peer Gynt

March 21—Meeting of the Parent-Teachers Association
Dr. Beran Wolfe—Common Fears

April 4—Mothers Luncheon

Discussion—Place of the Radio in the Child's Life

May 16—Annual Meeting—Election of Board of Trustees

May 16-19—Exhibit of Children's work

May 29—Shevouth Festival

June 6—Mothers' Luncheon

June 15—Commencement Exercises

July August—Art Exhibit in Portland & Seattle

October 17—Reception for New Parents & Get-together of all Parents & Teachers

November 7—Mothers' Luncheon. Discussion—Reward and Punishment.

November 14—Meeting of Parent-Teachers Association
Marcus Rothkowitz—Creative Expression of Children in Art.

November 20—Theatre Party—"Pursuit of Happiness"

December 5—Mothers' Luncheon

December 12—Meeting of Parent-Teachers Association
Lecture—Recital—Folk Songs—Sarah Schack, speaker, Eva Miller Soloist

ANNUAL REPORT

(Continued from Page 13)

We are continuing our negotiations regarding the past due amount for interest on the first mortgage. While we have no definite report to present in connection with this matter at this time, we are confident that some satisfactory settlement will be made in the near future.

MEMBERSHIP

Another problem of importance is that of membership in the Center. While we note that our membership, during the past year, has been increased by a net gain of 53 members, making a total of 867, we still feel that with the proper cooperation on the part of the entire membership, we should reach our goal of 1500 members. This is particularly needed in view of the fact that our income from membership dues has been considerably decreased due to the reduction in the membership rates from \$100.00 to \$50.00 a year for married members, and from \$50.00 to \$37.50 for single men.

In addition, it should be our duty during the coming year to increase the number of sustaining memberships, consisting of such members who voluntarily agree to pay the former membership dues. I believe that it should be the task of a special permanent committee during 1934 to try to obtain a larger number of members who, of their own free will and accord, will pledge to become sustaining members, thereby giving added support to our institution.

Before concluding, it is my pleasure to extend my sin-

cere thanks to my fellow officers, Messrs. Hyman Aaron, Henry Gold, Fred Kronish and Henry Seinfel, as well as to the members of the Board of Trustees and the members of the Governing Board, for their very helpful assistance during the past year. My thanks are also due to Rabbi Levinthal for his wise counsel and cooperation at all times. The Board of Trustees and the Governing Board unanimously decided to grant him a leave of absence so that he may spend the coming six months in the Holy Land for complete relaxation and to enable him to continue his studies. He expects, while in Palestine, to complete his book based upon the lectures he delivered during the last few years on "An Analysis and Interpretation of Judaism", and also to participate in the laying of the cornerstone of the Synagogue-Center in Jerusalem, to which he devoted a great deal of his time. While we shall miss him greatly, we are happy it will afford him the opportunity to obtain a complete rest and to prepare himself for the further work which shall await him upon his return.

Tonight's meeting would not be complete were I not to extend my sincere thanks to our Administration Director, Mr. Joseph Goldberg, and his staff. A former president said that he has his right hand. I should say that he was my right as well as my left hand.

I want once more to express to you my sincere thanks for the honor you have bestowed upon me, and trust that you will continue to cooperate with me in my work.

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ARTHUR FRANK PAYNE TO SPEAK ON "FEARS, PHOBIAS, OBSESSIONS"



The third lecture of the course on "Problems of Psychology" now being delivered every Wednesday evening by Dr. Arthur Frank Payne, will be given on Wednesday evening, March 21st. The subject of his lecture that evening will be "Fears, Phobias, Obsessions — What They Indicate".

Dr. Payne has been connected with some of the leading universities in America and is popularly known for his radio lectures under the title "The Psychologist Says".

The concluding lecture will be held on Wednesday evening, March 28th, at which time he will discuss "The Psychology of Superstitions".

Admission to these lectures are free to members of the Center upon presentation of 1934 membership cards and twenty-five cents each to non-members.

RABBI SOLOMON GRAYZEL TO OCCUPY PULPIT FRIDAY AND SATURDAY

This Friday night, March 16th, at our late services which begin promptly at 8:30 o'clock, our guest preacher will be Rev. Dr. Solomon Grayzel, instructor of Jewish History at the Gratz College in Philadelphia.

Dr. Grayzel needs no introduction to our Center. In the month of February he delivered a brilliant series of lectures. He is today regarded as one of the ablest of our younger Jewish historians. He is a graduate Rabbi of the Jewish Theological Seminary and holds the Doctor of Philosophy degree from Dropsie College. He will speak on the subject "American Jewry Comes of Age".

Dr. Grayzel will preach on the Weekly Portion of the Torah at the Sabbath morning services on March 17th.

Rev. Samuel Kantor will lead in the Congregational Singing.

You and your friends are cordially invited to attend.

HEBREW SCHOOL HONOR ROLL

Mrs. J. S. Beder—1A—Irving Geller, Irving Goodman, William Farber and Benjamin Zirn.

Mrs. J. S. Beder—1A R—Robert Nemeroff, Roslyn Barashack, Lawrence Spiewak, Ethel Levy, Albert Wagner.

Mr. E. M. Edelstein—2A—Helen Bressler, Herzl Hammer.

Mr. E. M. Edelstein—5A—Sheldon Atlas, Matilda Fleischman, Edith Kaufman, Stanley Kempner, Marvin Levitt, Marvin Honig.

Mr. M. Halevi—3A—David Bressler, Edwin Davidson, Donald Gribetz, Joseph H. Newman, Joseph Slepian, Leroy Lowenfeld, Judah Klein, Solomon Riback.

Mr. M. Halevi—7A—Bernice Feldman, Arthur Feinberg, Doris Feinberg, Mildred Friedman, Doris Stark, Herbert Atlas, Seymour Rothkopf.

SUSTAINING MEMBERS FOR 1933

The following is a list of the 1933 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of cooperation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, David	Katz, Samuel
Aaron, Hyman	Kline, B. J.
Bailey, Abraham	Kline, Morton
Bennett, Mrs. S.	Kronish, Fred
Bernard, L. W.	Levingson, I.
Bernstein, Elias B.	Lovett, Max
Bilgore, David	Lurie, Leib
Blumberg, Joseph M.	Perman, Charles
Cohen, Louis	Rachmil, Hyman
Davis, Henry	Rosen, Meyer A.
Dlugasch, Morris	Rosenfeld, Irving
Duberstein, Mrs. M. B.	Rosenfeld, Morris
Fortunoff, J. A.	(N. Y. Ave.)
Gabriel, Barnett	Rudin, Ephraim
Ginsburg, Abraham	Rutchik, M. M.
Goldman, Harry	Rutstein, Jacob
Goell, Jacob	Sabel, Joseph
Goodstein, William	Salwen, Nathan
Goody, Harris	Saretsky, E. R.
Gordon, Louis	Schneider, S. A.
Sullivan Street	Schrier, Joseph
Gordon, Louis Avenue T	Schwartz, Joseph M.
Gribetz, L. J.	Seinfeld, Henry
Halperin, Louis	Shapiro, Abraham
Halperin, Nathan	Solovei, Joseph A.
Horowitz, Bernard	Steingut, Hon. I.
Holtzmann, J. L.	Stulman, Mrs. J.
Jablow, George	Weinberg, Harry
Jablow, H. L.	Weinberg, Morris
Kaplan, Abraham	Weinstock, Louis
Kaplan, Louis	Werbelovsky, Benj.

SUNDAY AFTERNOON OUTING GROUP

The boys and girls who are members of the Sunday Afternoon Outing Group, under the leadership of Mr. Maurice Bernhardt, spent the past weeks in a most interesting fashion. Under the guidance of experienced leaders they visited a number of important places and attended some functions of interest. The Committee on Auxiliary Activities, headed by Mr. Cyrus Levinthal, devised a new plan tending to encourage a larger membership in the group. There will be two groups hereafter, one consisting of boys and girls who will meet every Sunday afternoon and another group which will meet on the second and fourth Sundays.

The program for the past few weeks consisted of:

Jan. 14—Visit to the Museum of Natural History
21st—Touring the R. C. A. Building.

28th—Visit to the Jewish Theological Seminary and Jewish Museum.

Feb. 4—Visit to the News Building and the Museum of Science of the City of New York.

11th—Attended a performance of "Devil Tiger".

18th—Witnessed the performance of "Is Zat So".

25th—Participated in the Center Purim Masquerade.

PARENT-TEACHERS MEETING

The Parent-Teachers Association of the Hebrew School will hold its regular monthly meeting on Tuesday evening, March 20th at 8:30 o'clock. Mr. Louis J. Gribetz will speak on "The Value of the Bible." A musical program will follow the talk. All parents are urged to attend.

PURIM MASQUERADE

On Sunday afternoon, February 25th, the children of the Sunday and Hebrew Schools of the Center, as well as the Junior Boys and Girls Clubs, celebrated the festival of Purim by participating in a grand carnival and masquerade. About 400 children with their parents were present, and an appropriate program was presented for their entertainment.

The Intermediate Dramatic Guild, under the direction of Mrs. Miriam B. Abramson, presented a two-act play, "Haman of Today". The dramatis personae included Irwin Lowenfeld, Irene Kantor, Gladys Hammer, Melvin Roth, George Horowitz and Jules Wiener. Milton Sanit and Seymour Stelzer were the property managers.

Nathaniel Horowitz recited a monologue called "Why Benjy likes Purim" and the children of the Sunday School presented five tableaux depicting scenes in the court of King Ahasueros. Miss Rosalind Kramer and Miss Aaronson directed the presentation and Bertha Feit was the reader.

Miss Ernestine Trachtenberg led the children and parents in group singing of Palestinian songs. This was followed by the coronation of Queen Esther, with the following as participants: Mildred Teitelbaum, Felix Feldman, Jerome Kurshan, Jules Wiener, Adele Rothkopf, all of the Junior clubs.

A special feature of the program was in the nature of a surprise. This was a special international "broadcast" over the Eretz Yisroel—Brooklyn Jewish Center—Persia network. A quartet of two boys and two girls from the Center Hebrew School chanting "Chag Purim" came over the air very distinctly and very clearly. For this treat on the program a vote of thanks goes to the Junior Boys Club. The Center announcer was Irwin Lowenfeld, the Persian was Jules Weiner (who spoke Persian fluently) and the Palestinian was Nathaniel Horowitz (who mixed English, Yiddish, and Hebrew to perfection).

After a half hour of dancing to music, the grand march began. All children in mask appeared before the judges and the following won prizes: Herzl Hammer for the most original costume, with Helen and Marcia Bernhardt, honorable mention; Jason Windwer for the most appropriate costume, with Ruth Windwer receiving honorable mention; and Zelda Fleischer for the most beautiful costume, with Blanche Davis receiving honorable mention. The judges included Mrs. J. M. Schwartz, Acting President of the Sisterhood, Mrs. I. Wiener, Chairman, Parent-Teachers Association of the Hebrew School, and Mr. Cyrus Levinthal, chairman of the Committee on Auxiliary Activities.

The program was under the auspices of the Junior Clubs of the Center and under the direct guidance of the leaders, Mrs. Miriam B. Abramson and Mr. Harry Bluestone.

"THREE CORNERED MOON" TO BE PRODUCED BY THE CENTER PLAYERS

The Dramatic Group of the Center is now rehearsing "Three Cornered Moon", the recent Broadway success play and motion picture. This production will be presented in our Auditorium in the near future, the exact date to be announced later.

Evidence!

The following report was submitted to the Brooklyn Jewish Center by Mr. Hyman Aaron:

Mr. President, Fellow Members:

The House Committee is happy to report a considerable saving in the maintenance of the building, due particularly to the installation of Simplex Oil Burners during the past year. This change made it possible to effect a saving which in one year alone more than paid for the cost of the installation. The salaries of the Engineer and Fireman were \$3,574.86 as against \$4,640.76 in 1932, a saving of \$1,065.90. The cost of coal for the first two months and the oil for the balance of the year was \$2,247.27 compared with last year's expenditure of \$4,932.00, a saving of \$2,684.73.

The total saving for the year amounts to \$3,750.63. The cost of the new oil burner system was \$3,500.00 payable in monthly installments over a period of two years.

Can anything more convincing be said to prove the superiority of the

SIMPLEX OIL BURNER

It has saved money for the Brooklyn Jewish Center. It has saved money for all other owners of houses and buildings where this remarkable Oil Burner has been installed. Let it save money for you.

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Jewish Day-Warheit
Brooklyn Jewish Home and Hospital for Aged
Jewish Sanitarium for Incurables



NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Beller, Louis K.
Married
Distributor, Auto Tires
Residence—628 Empire Boulevard
Business—1244 Bedford Avenue
Proposed by Maurice Bernhardt

Bernhardt, Dr. Abraham
Unmarried
Doctor
Residence—402 Monroe Street
Business—402 Monroe Street
Proposed by Maurice Bernhardt

Bronchick, Louis
Married
Garage
Residence—871 Montgomery Street
Business—403 Snediker Avenue
Proposed by Myles Levinson

Copland, Milton U.
Unmarried
Lawyer
Residence—1354 Carroll Street
Business—535 Fifth Avenue, N.Y.
*Proposed by Philip F. Feinberg and
E. R. Sarezky*

Eckstine, Philip S.
Unmarried
Millinery Import
Residence—1146 St. Marks Avenue
Business—54 West 39th Street, N.Y.
Proposed by Joseph Goldberg

Fidell, Louis I.
Married
Chemist
Residence—57 Herkimer Street
Business—75 Hudson Street, N.Y.

Fieldman, Abraham
Unmarried
Classical Archaeology
Residence—1199 Eastern Parkway
Business—5th Avenue & 82nd Street, N.Y.

Frumkin, Abraham
Unmarried
Banking
Residence—185 Montauk Avenue
Business—1368 St. Johns Place
Proposed by Louis Katzman

Fuchs, Edward
Unmarried
Silk
Residence—699 Montgomery Street
Business—469 Seventh Avenue, N.Y.
Proposed by Israel Seeger

Greenfield, Louis
Married
Manufacturer, Underwear
Residence—1630 Broadway
Business—1630 Broadway
*Proposed by Samuel Marcus and
M. Mendel Schachne*

Hochberg, Samuel
Unmarried
Food Specialty
Residence—449 Sterling Street
Business—7 Willoughby Street
Proposed by Joseph Goldberg

Hudesman, Alfred
Unmarried
Motion Picture Producers
Residence—161 Kosciusko Street
Business—729 Kosciusko Street
Proposed by Joseph M. Schwartz

Katz, Paul Wolfe
Unmarried
Silks
Residence—517 Crown Street
Business—411 Fifth Avenue, N.Y.
Proposed by George M. Katz

Korn, Emanuel
Unmarried
Student
Residence—824 Eastern Parkway
Proposed by Phil Jacobs

Landes, James S.
Unmarried
Lawyer
Residence—780 St. Marks Avenue
Business—70 Pine Street, N.Y.
Proposed by John S. Landes

Osher, Ben
Unmarried
Printing—Advertising
Residence—649 Empire Boulevard
Business—132 Broadway
Proposed by Herman Baum

Quasman, Alfred
Unmarried
Lawyer
Residence—200 West 108th Street, N.Y.
Business—2 Rector Street, N.Y.
Proposed by Frederick Hollander

Parnes, Maxwell
Married
Lawyer
Residence—41 Eastern Parkway
Business—1457 Broadway, N.Y.
Proposed by Louis Parnes

Rosenbaum, Harold
Unmarried
Wines and Liquors
Residence—704 Lefferts Avenue
Business—1725 Broadway
Proposed by Joseph Goldberg

Scal, Dr. J. A.
Married
Physician
Residence—102 Sterling Street
Business—102 Sterling Street
Proposed by K. Karl Klein and I. Wiener
(Continued on Next Page)

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"THE PEPS"

February was a short but merry month for the busy and illustrious "Peps." The Junior Girls Club found time to plan and enjoy a very delightful Bridge Party. The big event of the month, however, was the "Purim Masquerade and Ball", given for all the children of the Brooklyn Jewish Center, which the Girls' and Boys' Junior Club sponsored. They worked hard for this affair and the result certainly was worth it.

We meet every Saturday night at 8 P. M. Center members (ages 13-15) are welcome.

NEW MEMBERS (Continued from Page 21)

Silverman, Louis

Married

Wholesale Dairy

Residence—1403 Lincoln Place

Business—118 Hudson Street, N.Y.

Proposed by David Feiler

Sugarman, Elias E.

Unmarried

Editor

Residence—1023 President Street

Business—1564 Broadway, N.Y.

Proposed by Louis Fidell and Samuel Sukloff

Trilling, David B.

Married

Banking

Residence—636 Eastern Parkway

Business—781 Eastern Parkway

Proposed by Louis B. Hymes

Wachman, Jerome

Unmarried

Resident Buyer

Residence—248 New York Avenue

Business—128 West 31st Street, N.Y.

Proposed by Harry Zankel

Weithorn, Moses

Unmarried

Clothing Manufacturing

Residence—4807 Avenue I

Business—3 West 19th Street, N.Y.

Zeidel, Philip S.

Unmarried

Lawyer

Residence—140 Havemeyer Street

Proposed by David Nemerov

The following have applied for reinstatement as
members of the Center:

Amster, Philip

Married

Coats

Residence—820 Sterling Place

Business—500 Seventh Avenue, N.Y.

Balsam, Barrett

Unmarried

Shoes

Residence—1573 Carroll Street

Business—116 Duane Street, N.Y.

Proposed by George Balsam

Gottlieb, Joseph W.

Married

Attorney

Residence—1263 Carroll Street

Business—16 Court Street

Proposed by Bernard Bregstein

Hurwitz, David

Married

Merchant

Residence—1421 President Street

Business—512 Seventh Avenue, N.Y.

Proposed by Harry Zankel

Landes, John S.

Married

Coal

Residence—780 St. Marks Avenue

Business—70 Pine Street, N.Y.

Rapaport, I.

Married

Liquor

Residence—760 Montgomery Street

Business—115 Lafayette Street, N.Y.

Proposed by Nathan T. Schwartz

Silberberg, George

Unmarried

Cotton Goods

Residence—659 Ocean Avenue

Business—74 Leonard Street, N.Y.

Proposed by I. Silberberg

EMANUEL GREENBERG, Chairman
Membership Committee

CLIPPED WISDOM

(Continued from Page 4)

The British government is probably better equipped than any other to administer the somewhat nebulous affairs of its mandatory states. For my part, I would wish the work in Palestine under the British government preferably to any other, not even the United States excluded. But I am not sure that the Colonial Office, under Cunliffe-Lister, does not regard Palestine as the most minor point in the great Imperial game of chess, and in this instance I am inclined to think that Jewish leaders have not been insistent enough in persuading the Minister to be just a bit more definite.

—Ralph D. Blumenfeld

* * *

I cannot conceive of Abraham Lincoln keeping quiet under circumstances such as those in Germany. He would not have hesitated a moment in making known his viewpoint. As President he could not have taken any definite diplomatic action, but we can think of what he would have done. He would have called the German Ambassador to the White House, and made him understand how foolish Hitler's whole anti-Semitic policy was. He would have talked so clearly that no one could misunderstand him.

—Emanuel Hertz

* * *

If you were to ask me: are the French Jews safe? I would say: "They are not safe." Their position is growing steadily worse. The further the shift to the right in the French government, the greater will be the free-

dom with which the reaction militates against them. There are many indications that in France, if the economic situation grows worse, the Jew will be the scapegoat. Not the rich Jews, to be sure. But Yankel, the push-cart peddler. The poor Jew, the helpless Jew."

—Pierre Van Paassen

* * *

IT is well to remember that the whole of modern anti-Semitism is to be traced back to Bismarck's Germany. It was after Bismarck turned reactionary and broke with the liberals, that the signal was given for a concerted attack upon the Jews in Germany as a means of undermining and discrediting liberalism and socialism. It was from Bismarck's Germany that modern anti-Semitism spread to Austria-Hungary, France and Tsarist Russia. There is not an argument which the Nazis used in their fourteen years of vicious anti-Jewish propaganda after the World War that was not first propounded by the henchmen of German political and economic reaction fifty years ago. The present Nazi leaders borrowed their entire ideology from the writers, journalists, politicians and theologians who did the dirty work for Bismarck half a century ago—Duering, Marr, Rohling, Stoecker, etc.

—Abba Hillel Silver

* * *

I think that there is too much talk, too much politics, too much parochialism in our Jewish activities. We have a great many so-called professional Jews, for whom a new Jewish tragedy, is nothing but a picnic.

—B. Charney Vladeck



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The Truth About The Immigration Situation In Palestine

(Continued from Page 9)

acquired from Arab owners, and hence if the Arab Executive are anxious to diminish such sales the remedy is sure to bring influence upon their own people and not to organize violent demonstrations in the streets. It is doubtful, however, whether some of the Arab leaders are really serious in their complaint on this score, as they are themselves interested in the sale of land (which always means a handsome profit for the vendor).

THE legend about the "displaced" Arabs, which figured so prominently in the controversy that followed the riots of 1929, seems now to have been given its quietus, since the official investigations have shown that the total number of Arab tenants who have had to leave their holdings in consequence of a transfer to Jewish ownership, and who, despite the compensation they received from the purchaser, have been unable to find a holding elsewhere or some other occupation, is comparatively small. Besides, the amount of land that has passed into Jewish possession in recent years has been on the decrease. In 1925 it was 101,000 dunam (about 25,250 acres), and in 1929 it was 64,500 dunam, whilst since then it has remained below 20,000 dunam in each succeeding year.

If we now consider the reaction of the Palestine Government to the Arab agitation we find that it betrays a tendency to give way. The Jewish Agency applied for 24,000 immigration certificates under the Labor Schedule for the six months beginning on October 1st, and was granted only 5,500. Of this number 2,000 had already been given in advance for the benefit of Jews anxious to escape from persecution in Germany, and 500 were retained by the Government to be used for tourists who might apply for permission to settle, so that only 3,000 are available for the six months.

It was admitted by the Government that, according to its own estimate, there was room for another 6,500 immigrants during this period, but it had deducted 1,000 certificates because of the number of Jews who had entered the country with tourists visas during the past year or so and had settled without the requisite permission. The fact, however, that these tourists had found opportunities of employment or business in the country showed that the Government had repeatedly underrated its absorptive capacity, and thus the best way in which the Government can check the tendency to ignore legal formalities is to provide a schedule large enough to meet the requirements of the labor market.

So far from recognizing this situation, however, the Government apparently proposes to penalize many of those who wish to come into the country on account of the transgression of those who are already settled in it, even though the latter may have brought thousands of pounds with them and provided employment for others. It intends going farther, for it has enacted new regulations requiring from all, except first-class travellers, a deposit of £50 or a guarantee from a reputable bank, and introducing a system of surveillance to

prevent those who enter as travellers from remaining as settlers without permission. This tightening of the regulations is surprising enough in view of the Mandatory's obligations "to facilitate Jewish immigration under suitable conditions," and of the statement in the Churchill White Paper, that "for the Jewish people . . . it is essential that it should know that it is in Palestine as of right and not on sufferance."

It is all the more surprising that such rigorous vigilance should be exercised against the Jews wishing to enter their National Home when no corresponding concern is shown regarding the large number of Arabs from Syria and Transjordan who are attracted into Palestine by better employment and higher wages (though Jews are not allowed to settle in Transjordan). And it is most surprising that such an illiberal attitude should be adopted at a time when Palestine is passing through a period of unparalleled expansion and prosperity, and when the tragedy of German Jewry imposes a special obligation upon the Power responsible for the Jewish National Home.

THE glaring disparity between the latest Labor Schedule recommended by the Jewish Agency and that granted by the Government cannot be explained away merely on the basis of a mathematical miscalculation. Assuming that the Agency may have erred to the extent of 10, 20 or even 30 per cent in its estimate of opportunities of employment, it is inconceivable that it has erred to the extent of 75 per cent. It is all the more regrettable, therefore, that the Government has not vouchsafed any explanation of its decision, apart from that relating to the docking of 1,000 certificates. The omission of such an explanation seems to suggest that it could not be made on purely economic grounds, and the suspicion, therefore, arises that the Government has been influenced by political considerations—or, in other words, by the Arab agitation. If such should be the case, then the Government is violating the principle clearly laid down in the Prime Minister's letter of February 13th, 1931, to Dr. Weizmann, that "considerations relevant to the limits of absorptive capacity are purely economic considerations." That important letter was published in Hansard, it was laid before the League of Nations, and it was embodied in official instructions to the High Commissioner for Palestine. There is the strongest reason, therefore, for demanding a more just, not to say a more generous attitude, towards Jewish immigration, and the substantial part which the Jews have played in the development of Palestine—apart from the obligations embodied in the Mandate—surely entitle them to such consideration.

Although forming only 20 per cent of the population, the Jews contribute more than 40 per cent of the public revenue, and to them, therefore, is due more than a proportionate degree the handsome surplus of over £1,000,000 by which Palestine is distinguished from the States that are burdened with national debts. The rapid

(Continued on Next Page)

growth of the city of Tel-Aviv, the great increase in citrus cultivation, the steady multiplication of industrial enterprises, the extension of the electrification system, the successful exploitation of the mineral resources of the Dead Sea, the improvement in the country's trade, the accumulation of deposits in the banks to the extent of £,000,000, and the opening of the Haifa harbor with its limitless possibilities—all these point to the desirability, nay, the necessity of a progressive instead of a reactionary policy in the matter of immigration.

SUNDAY AFTERNOON OUTING GROUP TO ATTEND MARIONETTE SHOW

The members of the Sunday Afternoon Outing Group will attend Remo Bufano's Marionette Show at the Center next Sunday afternoon, March 18th. All members of the group are requested to assemble not later than 2:15 o'clock.

THE INTERMEDIATE DRAMATIC GUILD

The Intermediate Dramatic Guild made its debut Sunday afternoon, February 25th, at the Purim Ball taking a gallant bow for the gentlemen and a graceful curtsy for the ladies. Their offering "Hamen of Today", proved a success. The cast worked hard and well. They deserved the favorable comments of the audience. Now we know what to expect of the up and coming young 'uns!

The Guild will present a play for the Brooklyn Jewish

Center Sisterhood, and shortly after that, two plays for the public. They meet every Saturday night at 7 P. M.

BUFANO'S MARIONETTES AT THE CENTER ON SUNDAY AFTERNOON, MARCH 18th

Next Sunday afternoon, March 18th, at 2:30 o'clock, the well known Marionette Theatre of Remo Bufano will give an interesting performance in the Auditorium of our building. The program will be most enjoyable for both young and old. It will include: "Orlando Furioso", "Julius Cæsar's Circus", and "Somebody Nothing", a Japanese play.

Admission will be twenty-five cents per person.

THE SABBATH

Kindling of Candles at 5:40 P. M.

Friday Evening Services at 5:45 P. M.

Sabbath Morning Services (Parsha Vayikro-Rosh Chodesh) will commence at 8:45 o'clock. Rev. Dr. Solomon Grayzel will preach on the Weekly Portion of the Torah.

Junior Congregation Services at 9:30 o'clock in the Beth Hamedrash.

DAILY SERVICES

Morning Services at 7:00 and 7:30 o'clock.

Mincha Services at 5:45 P. M.

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The Jewishness Of Ferdinand Lassalle

(Continued from Page 7)

rising of the Swiss greater? Was ever a resolution more justified than that the Jews of that town should rise, set the houses alight from all corners, explode the powder magazines, and perish with their persecutors? Cowardly people, thou deservest no better fate. The trodden worm wriggles, but thou only bendest lower. Thou dost not know how to die, to annihilate; thou dost not know what true vengeance is; thou dost not know how to bury thyself with thine enemies. Thou art born to servitude."

No sooner had the feelings of indignation at this terrible blood libel abated, when the blood accusation was raised in Lemberg. Lassalle again makes an entry in his diary: "Again the absurd stories that Jews require Christian blood. The same story at Lemberg as in Damascus. That the accusation comes from all corners seems to indicate that the time has come when indeed we must obtain Christian blood; *Aide de toi et le Ciel t'aidra.*"

Lassalle then draws a striking picture. He realizes that the Jews need a leader to lead them to freedom, and that leader he will be.

"I could, like the Jew in Lytton's *Leila*," he writes, "risk my life to deliver the Jews from their downtrodden state. I would not even shrink from the scaffold, could I but once more make of them a respected people. Oh, when I yield to my childish dreams, it is ever my favorite fancy to be at the head of the Jews—with arms in their hands, and to liberate them."

It was this blood accusation that likewise awakened the Jewish feelings in Moses Hess, and immortalized the names of Moses Montefiore and Cremieux as the champions of the Jews. Lassalle was only sixteen years of age, and presents at this moment a figure of a modern David promising to fight the Philistines in all lands. But the fire of his enthusiasm was quenched as speedily as it was kindled. To Moses Hess the local tragedy in Damascus symbolized the tragedy of the whole Jewish nation, and thus he came to rouse the national consciousness of his people. Moses Hess was a nationalist Jew before Herzl, and a Socialist before Lassalle; but just as the genius of Herzl was necessary, so was the genius of Lassalle required before Jewish nationalism and before Socialism could become living issues.

* * *

TO Jews the figure of Ferdinand Lassalle stands symbolic of their strength and weakness, for this Jewish genius gave to the Jewish people nothing but his name.

This is the tragedy of the Jewish people, that its interest is sacrificed by its great men. Lassalle fought the battles for an aggrieved countess, Sophie von Hatzfeld, and took her case through all the courts of Germany for ten years until she had obtained an equitable financial settlement from her estranged husband. He championed the cause of the workmen with a passion that has rarely been surpassed, rousing them to great enthusiasm and the ruling classes to hatred and opposition. But the dream of his youth to lead the Jews to freedom was not realized, nor did he attempt the

task. He no longer had the ambition to be at the head of the Jews, he did not even wish to consider himself a Jew, or to admit that he was a member of the Jewish nation.

In the course of a long autobiographical letter to one of his first loves he wrote: "I am a Jew, my father and mother are Jews, although I am inwardly perhaps less Jewish than you are; but I have not renounced my religion because I could not accept another; one is a Jew with us in Germany, France and England as one is a Protestant or a Catholic; it is only a religion and not a nationality. But it is different in Russia, for you have told me that Judaism there is a nationality." Afterwards he wrote to her in another spirit: "Your countrymen would despise you for marrying a Jew, you, the descendant of princes, to marry a man who, if descent is a reason for pride, could be prouder than all of you, since he descends from a people more ancient than all princes and the nobility of a few centuries' existence—from the first civilized nation and from the old kings of Syria." But then he continued as follows: "I do not like the Jews in general, I even detest them. I see in them only the degenerate offspring of a past that is long since vanished. This people has in the long period of slavery assimilated the qualities of slaves, and that is why I am so unfavorably disposed to it."

HE even mooted to this lady the idea of his conversion to Christianity, if her parents insisted upon it. The reason for this change in attitude towards Judaism must be sought in the fact that Lassalle lived in a non-Jewish environment, before the period of organized anti-Semitism. "It does not matter with us," he wrote to this lady, "if one is a Jew. Especially if one possesses spirit and talent like myself one is equal to all."

Lassalle died young. Had he lived to see another blood accusation or the Dreyfus affair, he would surely have championed the cause of the Jews with the same passion as characterized all his actions. To him no intense Jewish question presented itself, and he therefore abandoned the claims of his nationality and the interest of his co-religionists, and fought his battles in the cause of humanity.

JUNIOR LEAGUE

The Junior League has reorganized for this season, and a comprehensive program is now in the making. The newly elected officers are: President, Henry Bloomgarten; Secretary, Florence Sanit; Treasurer, Bertrand Finkelstein. The committee chairmen appointed and approved are: Membership, Betty Cohen; Social, Gerald Jacobs; Publicity, Sidney Kraus; Cultural, Helen Abelow; Reception, Moses Braverman; Constitution, Bertrand Finkelstein.

JUNIOR BOYS

The members of this group were very busy during the past month, preparing and rehearsing for the Purim Carnival which was held on Sunday, February 25th. A social get-together with the Peps is planned for Saturday night, March 10, 1934.

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Yente Of The Tenements (Continued from Page 12)

Yente began with kindness.

"Pinney, dear, little heart, you'll get a *lolla-pop*, a ice-cream *sendvich*; you'll go with papa to the *mofin pictchers*, if you'll go to school."

Pinney refused without argument.

Yente gave him a kiss on the forehead.

"Pinney, dear child, little dove, here's a penny, a nickel, a *kvoder*, only go to school."

Pinney remained stiff and deaf.

Then Yente lost patience.

"Pinney, you're looking to catch a black year, Pinney! And she gave him a swipe over the right ear.

Pinney was heedless.

"Pinney," yelled Yente, "I'll murder you, Pinney I'll make you for a cripple!" And the left ear came in for a swipe.

No answer from Pinney.

"Yente now flew into a rage and took herself to me.

"Mendel, woe to you, Mendel, why don't you do something? You're supposed to be a father!"

I went to Pinney, took him by the hand, and asked him what he wanted.

"I want a hammer and nails," he said, "or I won't go to school."

I seized his hand and started to drag him out.

Yente followed and wailed that I was pulling out his hand, the poor little child.

I let him go. He immediately jumps forward and runs away. I set off after him and catch him.

Pinney struggles and writhes like a snake to get out of my hands.

So Yente begins wailing again that I am pulling his arms out of their sockets.

"Then what do you want me to do?" I ask her.

"Let go of the child," she says. "He can go to school himself."

I release Pinney and he is off like a flash.

Eventually we bring him to school and leave him in care of the teacher.

Twenty minutes later a little boy comes with a message from the teacher asking where Pinney is.

"At school," I tell him.

"He's not there," the boy says, "he ran away as soon as you left."

So Yente and I go to look for Pinney, Yente swearing to me she will cripple him.

I arrange that Yente should search one street and I another and then we should both meet at the elevated station.

As we are about to start out a milk wagon rattles by, and there is Pinney, hanging on at the back. He no sooner sees us than he lets himself go and disappears down a side street.

* * *

We found him that evening in a stable nearby, covered with mud from head to foot, his new tie torn to strips and one eye blacked.

* * *

YENTE OBLIGES MENDEL

I have a room to rent. A room such as Rockefeller could live in. But no boarder as much as shows himself. It is hard, very hard, to find a decent boarder.

One says that the ceiling is too low; a second wants a window; a third does not like my wife, my Yente, that

is; a fourth likes neither Yente nor the children; a fifth does not like my red beard. "For the money," he says, "I can get a room from a Jew with a black beard." Another tells me my children are too small. For five dollars a month he can get a room from a widow with a pair of grown daughters. Still another objects to my trade. For five dollars a month he declares, he can live with a cantor. Why should he board with a tailor?

There was one young man with whom I would have closed the deal, but Pinney came up and sank a pin into his leg.

In short, the bedroom still remains vacant and I am still searching for a decent boarder. And how hard it is to find a decent boarder I need not tell you.

Finally I say to Yente:

"Yente, from now on and further I want you to stop looking for a boarder and find a *boarderke* instead. It is very useful to have a girl in the house. It is more cheerful too, and a girl can help with the housework. Take my advice, Yente, and get a girl."

Yente's lips at once twist into a smile that is well known to me, and she says sweetly:

"No Mendel, a *boarderke* is not useful in the house. She leaves her things around—a girdle here, a slip there, stockings a'l over. Better three boarders than one *boarderke*."

"A good boarder," she goes on, "is a joy. A boy is no bother at all. And it sometimes happens you come home late from a meeting, or you work overtime."

So there begins a struggle between us. I cry *boarderke* and she cries boarder—and peppers her arguments with a few black years and a plague or two.

But I win out. Several days later Yente agrees to do as I suggest.

I went to work that morning very satisfied. To win a battle with my Yente is something to remember. I sat at my machine but my head was elsewhere. My imagination developed a fantasy. I saw myself coming home, and there, sitting on the small bedroom in the rented room was a pretty young girl, say about seventeen or eighteen years old, a slender girl, with black hair and black burning eyes. She is reading a novel. I knock softly at the half-opened door. She says, "Come in," and I enter. She raises her eyes and warms me with her glance. I ask her bashfully if she would like me to do some sewing for her, and she replies, "Yes." Meanwhile I sit down near her. I feel the touch of her hand, and what a warm, soft hand it is! Just like velvet . . .

Suddenly I feel a cold stream running over me. I wake up with a shudder to find that Sam, the presser, has squeezed a wet sponge down my neck.

Going home that day I am met on the street by Pinney, who tells me that his mother has rented the room to a *boarderke*.

My heart begins to beat a little faster, and again my imagination goes into play. In every nerve I feel a tingle. I run up the stairs like a youngster. I open the door and search with my eyes, and my heart beats and beats—then I see Yente. With a cold smile she informs me that she has *geketcht* a *boarderke*.

"Who is she?" I ask, and my heart beats fast.

"The butcher's grandmother," answers Yente. "You wanted a *boarderke*, so now you have one."

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MEN'S CLUB MEETING ON MARCH 22nd TO BE MOST INTERESTING GATHERING

The men of the Center are invited to attend the first open gathering of the Men's Club on Thursday evening, March 22nd, at 8:30 o'clock. Admission is your 1934 membership card.

The purpose of the organization is to foster sociability—to aid in the effort to strike up new friendships with your fellow members. The committee, headed by Mr. H. J. Lipman, has arranged for the famous comedian, Dr. Sims, to act as master of ceremonies. Rubber faced Gallagher will help make the evening enjoyable. Banjo Wallace and Sadie Banks will keep us entertained in their own inimitable way while the ever popular Mr. Ward will lead in the singing of old fashioned songs. Al Chigi needs no introduction to you.

Refreshments will be served and every effort will be made to encourage the members to fraternize. A Parker Pen and two week-end stays at Hotel Brickman will be given to the persons holding the lucky numbers. Reserve Thursday evening, March 22nd. An enjoyable evening is in store. Once again, there is no charge for admission.

CITY COLLEGE OF N. Y. vs. N. Y. UNIVERSITY AT THE CENTER MARCH 18th

Through the erstwhile efforts of Mr. Albert Witty we have succeeded in arranging a return Basketball Game between the City College of New York and New York University, Eastern Collegiate Champions. The game will start at 9 P. M. sharp. Tickets: Advance sale 75 cents. At the gate \$1. Dancing will be held after the game to the tunes of Jesse Brickman and his Hotel Brickman Orchestra. Two free week-end vacations will be awarded to lucky number winners. Tickets will be on sale at Center desk and in gymnasium.

PERSONALS

Heartiest congratulations are extended to Mr. and Mrs. Max Moskowitz upon the engagement of their son, Mr. Harry J. Moskowitz, to Miss Gertrude R. Steinberg.

Rabbi Levinthal delivered an address at the dedication of the new Einstein Institute of Physics at the Hebrew University of Jerusalem last Sunday.

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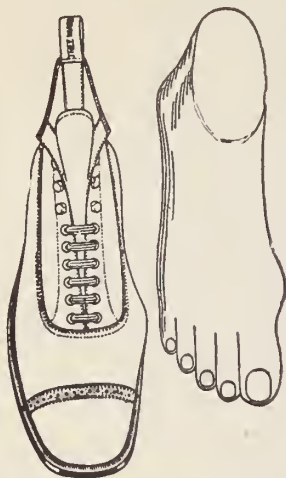
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